

PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

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"WILL YE GO BACK FROM FOLLOWING AFTER ME?"

By The Editor

THERE was a time in the ministry of Jesus when the multitudes ceased to follow him. They were unable to receive and appreciate the high standards he had set up for daily living and they were drifting away from him. He would not, he could not, change his attitude or retract his statements and he asked his disciples if they, too, would go back from following after him. It was Peter who said, "Lord, to whom shall we go? Thou hast the words of eternal life."

We are living in times when many people feel that while they would like to be church-members and receive any benefits that can be derived therefrom, but do not want to deny themselves, take up their cross and follow Christ. They would like to have some sort of cheap religion. They would like to avail themselves of any advantages that may be derived from association with good and devout people, but they have no thought or intention of a surrendered, obedient, consecrated life.

We have a very strange, adulterated religion in the world today. Men are boasting of their intellectuality. They believe that they know more than the ancient prophets and the inspired apostles. They have a condescending attitude toward the Lord Jesus. They insist that he taught things that were unscientific and untrue, but that he had the same ideas and conceptions possessed by the ignorant people about him, and that much of his teaching is not at all applicable to the times in which we are living. To them, the old-time faith is nothing more than a sort of ignorant fanaticism entirely unfit for any place in the teachings and life of today.

There is no question but we have multitudes of people who are members of the church, who claim to be religious and, in fact, they are religious—we could hardly say they are Christians,—but they have a religion which is not at all in harmony with the teachings of Jesus; it is not based upon the biblical foundation; it is not the result of a new birth through the direct operation of the Holy Ghost. It is a man-made religion. It cannot save the soul from sin nor can it open the gates of glory to a human soul. It is, however, quite popular. It claims the intellectuals for its devotees. It looks down with a kind of pity, not unmixed with scorn, upon the faithful who hold tenaciously to their Christ. It is appealing for followers. It would make disciples of its new ideas and notions of what faith should be and the objectives of life. We can but think of these words of our Lord at the head of these paragraphs. It will be remembered that when the multitude was turning away from him he gave this challenge to his disciples, "Will ye also go back from following after me?" And so he speaks today. Let those who will take up the new ideas, turn from the Bible, reject the Virgin Birth of our Lord, deny that he

performed miracles, substitute training for the new birth, human culture for sanctification, but let us who know the secret of his grace, hold steadfast and be faithful to the end. This is a question that Jesus is asking of his disciples in this day, when multitudes are repudiating self-denial and the taking up of his cross, "Will ye go back from following after me?"

As He Lay Dying He Had a Vision.

II.

HE was what was called a brilliant preacher. He was sought after and much praised by that very large class of people that belong to the various churches, who are strangers to converting grace and sanctifying power, who dress well, attend church on Sunday, enjoy the singing of a fine choir, and a brilliant address by a cultured, graceful preacher who talks of the common weal, the larger view, the importance of education and culture; who insists that we are at the dawning of a new day; that social conditions will be improved; that science will finally master much of the evil, that differences among the theologians will disappear, the churches will unite into one great body of intelligent, cultured people, and that just ahead there is a new order and a wonderfully improved civilization.

This popular pastor had nothing to say about sin and the danger of it, the new birth and the importance of it, the carnal mind and the lawlessness of it, the baptism of the Holy Spirit and the fullness of it, the sanctifying power of the Blood and the graciousness of it, or the danger of selfishness, of worldliness, of the possibility of grieving the Holy Spirit away, of living and dying in sin, and waking up to a vivid and awful consciousness in an eternal prison-house, where those who have trampled upon divine law, rejected divine mercy, and challenged divine judgments, have finally been shut up where they can never again interfere with divine authority or bring disturbance and discord into a universe of peace and happiness.

Yes, the people flocked to hear this man of such charming manner, such smooth speech. His church was full on Sabbath morning, not quite so many on Sabbath evenings when he lectured on the poets, the great painters and architects of the past, and the modern discoveries of science and the final adjustment of social conditions that would bring an abundance of the world's goods, satisfaction and happiness to the multitudes. The man seemed to overlook the fact that the indolent and wasteful cannot be brought into a state of luxury and contentment by the passage of laws; that, somehow, a legislative trick could be performed that would bring about a Utopian state of society.

He had abandoned the prayer meeting. The women of his church had so many bridge parties that they had no time for prayer meetings. His young people were so interested in movie shows and various theatrical parties of their own that they rarely saw inside of the church. They did go to Sunday school and then rush away somewhere before preaching. The men of the church were kept at business meetings or listening to a lecture around at their clubs. There were many things going on, and he could not interfere with them, so he dropped out the prayer meeting entirely.

This pastor of whom I write was a transfer; he was so graceful, so courteous, so persuasive in his speech and manner, that he would remain in the same charge for a number of years. When he became conscious that a move would be necessary, he looked over the church in various states and was able to arrange with some other man of his class for a swap, and so he kept himself well at the top in the matter of influence and salary.

He would frequently say, "I despise controversy. Why should there be disputation and debate? Why should you or I object to another man's views about the virgin birth of Christ or his pre-existence? We have his life, teachings, and example. Let us follow his example and be done with controversy about non-essentials." He would say, "There was an age of superstition when people believed in miracles and, in fact, performed them. The priests of the idols in pagan countries had to hold the devotion, subjection, and support of their ignorant people by making them believe they possessed supernatural power, and they were easily able to make their uneducated, unscientific, superstitious people believe that they performed miracles."

"But," he would say with a smile, "a scientific age of education and culture has done away with all that. We no longer believe that miracles were ever performed. There is wonderful order in the universe. There are fixed laws that ought not to be violated and cannot be." And thus he would argue with beautiful sentences of English and suave tones that were soothing and convincing, and his deluded, unregenerated people would gather about him with appreciation and extravagant compliments, so glad they had a pastor that had given them a larger and a more scientific view of life.

This wonderfully interesting pastor went still farther afield. He would say with such courtesy and gentleness of manner that it gave little offense that Jesus, while a great teacher, believed as the people among whom he lived believed. They were uneducated, they had never traveled, they were unscientific, they were ignorant and superstitious, and they had been taught that there was somewhere in the universe a Hades or, in plainer language, a hell. The teachings of Jesus on the subject grew out of the fact that

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FROM THE LAND OF THE ARGENTINE

Rev. G. W. Ridout, Corresponding Editor



I.

I am writing these Notes in Argentina which is next to Brazil in immensity. Brazil is the giant among the Republics of South America; Argentina comes next. It covers 1,132,000 square miles. Its population exceeds twelve millions. Buenos Aires, the capital city, has about two million and a half of people. It is a melting pot of the nations. The British have contributed greatly to the country in railroads and in various forms of business. Nearly 25,000 miles of railroad are of British origin and capital. Over a billion and half of dollars the British have invested in Argentina, while Americans in great meat plants and other enterprises, have put millions of money in this great country. Buenos Aires is the largest Spanish-speaking city in the world. It is twice as large as Paris, and has been called the "Paris of the new world." Here is culture and fashion, wealth, passion and pleasure, with vice, wickedness, atheism, squalor and poverty. It abounds also in agnosticism, infidelity, socialism and communism.

II.

Argentina is a country of vast spaces. Its great plains stretch level and treeless, hundreds of kilometers from the Atlantic Coast to the Andes Mountains, and south to the Magellan Straits. Sources of wealth in Argentina are sheep, cattle, horses, wheat, maize, alfalfa and cotton. Life in the Argentina camps, villages and townships has not much to thrill. There is little to break the monotony of life; the landscape is flat and dreary; the towns, not attractive, and life is in the drab; but it is thrilling to see a team of horses hauling a load of wheat to the railroad. Sometimes there will be ten or twelve horses hitched to a great cart with monster high wheels to it, which are necessary because in heavy rains the roads are almost impassable. The pampa country may be compared to the prairies of Texas; the men of the pampas are big fellows, tall and powerful, and reflect the life they live in the open with their horses and cattle.

III.

Argentina often looms large as a competitor with the U. S. A. in matters of wheat, meats, etc. Sixty-five percent of its exports are agricultural. Less than ten percent of the country is cultivated. It exports seven million tons of wheat each year. Cattle range from thirty to fifty millions; sheep fifty millions; goats six millions; horses ten millions; hogs seven millions. The meat trade of Argentina is second only to U. S. A. They have a great trade in frozen and chilled meats. The chilled meat is sent to Europe in great steamers built especially for that trade. It is more popular in Europe than the frozen meat which has to be thawed before using. After inspection by government officials it is washed thoroughly, then sent to the chilling room for 48 hours, then cut into quarters and wrapped in hessian cloth and put on board the steamer which keeps it at a certain temperature during the voyage. The exportation in a year runs into millions. In the mutton and lamb production Argentina possibly leads the world.

Argentina being mostly agricultural and pastoral in its products has not made very rapid strides in manufacturing. They have over 300 cotton mills, about 100 ginning

mills, some paper mills and a plenty of breweries, distilleries, and tobacco factories.

IV.

After three months in Chili I got ready for Argentina. Very often it is a trying experience to get into these South American Republics and just as hard to get out. I thought Chili would be easy, judging from my previous experiences; but not so this time. When I landed at Santiago three months before my resources traveling had been so used up that I had a one dollar bill and forty Chilean pesos in my pocket, and I had to reach the annual conference next day away down South which required over one hundred pesos for the railroad ticket. Well, thank the Lord, things worked out and I reached my destination in time. Getting out of Chili was going to exhaust me again. Argentina Consul required six hundred pesos for visa on my passport. This was virtually a "hold up." On my previous visit it cost less than sixty pesos. If I had attended to it in U. S. A. it would have cost only about \$5.00. I did everything possible to get this enormous cost reduced with no result, went to the American Consul but they had no help for the situation. Argentina evidently thinks Americans and Britishers and Europeans deserve to be soaked. Then in addition to this exorbitant charge from Argentina, the Chilean passport department made another demand upon me of a hundred and fifty pesos because I had been in the country over three months. I was not aware of this law till I went to get my ticket for Argentina. Well, the good hand of the Lord had been upon me in Santiago and these demands were providentially met and I reached Buenos Aires with resources down to the limit, but with Phil. 4:19, as good as ever and I enter again upon a field of work vast in its size and tremendous in its needs. One is led to exclaim with Paul, "Who is sufficient for these things?" But the answer comes through Paul, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3:5.

V.

Seven years ago when I crossed the Andes Mountains it was possible to go all the way by Transandine Railroad from Los Andes, Chili, to Mendoza, Argentina. This is no longer possible; a great washout in the mountains ruined the greater portion of this railroad which goes now only once a week as far as Punta Vacas, where passengers are taken by automobile to Mendoza, a distance of nearly fifty kilometers. I intended to spend Sunday at Mendoza with pastor and people. I wondered how I could reach the pastor's home at night. When I reached the station and stepped out of the auto there was the pastor and his wife awaiting me. He could speak a little English and I a little Spanish, so we got along alright.

VI.

Again, it was my lot to cross the pathway of the Salvation Army as I had to depend upon the Salvation Army Captain to be my interpreter. This time it was a woman; Captain Booth. She was born of English parents (also Salvation Army Officers) in Argentina and was brought up to speak both English and Spanish. This was her first experience as an interpreter but she did splendidly and her Salvation Army bonnet and uniform added greatly to the interest. She was also an expert player of the Concertina. I shared the work on Sunday with the Salvation Army and the church, speaking twice at the Army

meetings. Sunday in Mendoza was a very full day and we did not finish till nearly midnight. One peculiar feature of the day was that all transportation, such as street cars, and omnibuses did not run because it was May 1. Every precaution had to be taken by the authorities to prevent any outbreaks among Socialists, Communists, Radicals, and the shutting off of transportation to prevent assemblies, I suppose, was a good thing.

I looked forward with considerable interest to coming into Buenos Aires again; already letters had come to me about some engagements and when the train rolled into the station I was very happy to greet my good friend, Rev. Frank Ferguson, superintendent of the Nazarene work, also Brother Lopez, one of his pastors. Pastor Ballock, of the Central Methodist Church, was there to greet me. One of my former Asbury College students, John Cochran, is down in Rosario and had written me regarding meetings there. The first night in Buenos Aires Bro. Ferguson took me across the city where I preached to a mission full of earnest men and women under good leadership. A Russian brother furnished the music with an accordion and we had a splendid meeting. The following night we addressed the theological class before preaching at Brother Ferguson's main church in the city. Last night we went fifty miles and preached at a tent meeting crowded with men and women.

REQUESTS FOR PRAYER

A sister asks that prayer be made for herself and those in whom she is deeply interested.

Mrs. A. B.: "I am asking prayer for my body, that if it is the Lord's will, he may heal me and give me strength for my tasks."

W. M. L.: "I have been paralyzed for six months, and ask that The Herald readers pray that I may recover, if it be the Lord's will. If not, that I may have grace and patience to endure my afflictions. Pray that the Lord may bless our home, and that I may know my sins are forgiven."

Greater Love Hath No Man.

A most fascinating story of a young man from Baltimore spending his vacation in the Virginia mountains, where he was trying to gather material for a Civil War story. He fell in love with the daughter of one of the warring families, was shot by a mountaineer, but recovered.

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Guided Hearts

is the title of one of the very best books of religious fiction we have had to offer our readers. The incidental occurrences in this story revolve around the thought of God's plan for the life of his children. This is a wonderfully helpful book to place in the hands of a young man or young woman. It is deeply religious, and the romance of Bruce Gregory and Janice Moore, their surrendered lives and happy service for the Master, makes interesting reading. Fine for a birthday or graduation gift, and most excellent to place in the hands of some young person who is unsaved. Price \$1.00. Order of HERALD Office.

JOSHUA, THE OPTIMIST

Rev. J. C. McPheeters, D. D.

II.



Joshua was not blind to difficulties and obstacles which confronted him. He did not seek to eliminate the thorn of life by denying its existence. He gave due valuation to life's thorns, but he also sought to appropriate those eternal resources which enable men to handle life's

sharpest thorns.

Joshua found one of his sources of strength in the word of God. It is said of him: "He left nothing undone of all that the Lord commanded Moses." He is described as reading God's law to the people: "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." He exhorts the people to give diligent attention to the word of God in these words: "But take diligent heed to the commandments and the law which Moses the servant of the Lord charged you, love the Lord your God, and to walk in all his ways, and keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul."

After the passing of all the centuries since the days of Joshua, God's word stands like the great Gibraltar, having withstood all of the storms of criticism and persecution of the ages. The Bible still remains the world's best seller, and the most universally read book of all time. In spite of all the prophecies on the part of skeptics that the Bible is to become an antiquated book, relegated to museums, to be viewed by future generations as an expression of an age of superstition, the Bible continues to increase in circulation with each succeeding decade. The Bible is the world's best book on optimism. It has stayed the cup of poison in the hand of the suicide in more instances than any other book or influence.

The Word of God gives confidence and courage. The financial experts tell us that we are still in the throes of a depression, due to the lack of restored confidence. It would be a good business move on the part of the financiers of America to launch a great campaign for the reading of the Bible. The great principle of human brotherhood and co-operation, as set forth in the Word of God, is indispensable to economic prosperity. It would be a good investment on the part of the financiers of America to raise a huge sum of money to be used for the distribution of copies of the Ten Commandments, and pocket New Testaments to the millions of high school and college students of the land.

The youth of America is faced with much pessimistic philosophy in the schools. Many of the teachers in America have turned to the withering blight of a cold, materialistic philosophy with which they are, in turn blighting the youth of the land. The Bible is the best book with which to counteract all of this evil influence among the youth of America. The urgent need of this modern civilization is expressed in the words of the Psalmist, when he said: "Send out thy light and thy truth; let them lead me."

Joshua was an optimist because his life was well grounded in the Word of God. He was a witness to the truth of God's promises. We have this statement in the Book of Joshua: "There failed not ought of any good thing which the Lord has spoken unto the House of Israel: all came to pass." It is worth while for us to pause a moment and consider the significance of this remarkable statement. God's promises never fail. Any

apparent failure of his promises is due to the failure of men. Men fail to meet the conditions of God's promises, but his promises never fail. These promises remain true from age to age, to be appropriated by all who are willing to meet their conditions.

His promises are as unfailing as the laws of the physical universe. Jesus said: "Heaven and earth shall pass, but one jot or tittle shall in no wise pass from the law until all be fulfilled." The promises of God are inexhaustible in the resources which they offer. The deeper we dig into God's truths the richer we find the vein. We are never able to say that the mine has been exhausted relative to his promises. There is a gospel song we sing which speaks of "standing on the promises."

"Standing on the promises of Christ, my King,

Through eternal ages let His praises ring; Glory in the highest, I will shout and sing, Standing on the promises of God.

"Standing on the promises that cannot fail, When the howling storms of doubt and fear assail.

By the living Word of God I shall prevail, Standing on the promises of God.

"Standing on the promises of Christ the Lord, Bound to Him eternally by love's strong cord, Overcoming daily with the Spirit's sword, Standing on the promises of God.

"Standing on the promises I cannot fail, Listening every moment to the Spirit's call; Resting on my Savior as my All in All, Standing on the promises of God."

One of the great promises in which Joshua trusted is found in the Book of Joshua, the 1st chapter, and the 5th verse: "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." God calls his workmen home, but his work must continue. When Moses, the great leader of Israel, was called home to his people, Joshua became his successor. God had been with Moses in a remarkable way, and now he promised to be with Joshua, even as he was with Moses. Note the sense of security which is given in this promise: "I will not fail thee, nor forsake thee." This promise is just as true for the people of God today as it was with Joshua in his day. It should gird us anew for the battles of life. God was with our fathers. He gave them great triumph and victory in the days of their trials and testings.

The story of the conquest of our fathers in the pioneer days of America makes one of the most thrilling chapters of human history. For the most part the pioneers of America were men and women of stalwart faith and a rugged courage. Many of them braved the storms of unknown seas to settle upon our shores in quest of the living God. It was their rugged faith which stemmed the tidal wave of materialistic infidelity which threatened the new and struggling republic from the year 1790 to 1800. The spell of that materialistic skepticism was broken in the early part of the 19th century in the beginning of a great spiritual awakening which came as a purifying fire to refine and purge the land. That critical period in our national life from 1790 to 1800 again finds a parallel in present-day conditions in America. The forces of evil are bidding for the very soul of America.

The American Association for the Advancement of Atheism and other kindred movements, are shouting with a vociferous optimism over the present spiritual decline. The annual report of the American Association for the Advancement of Atheism rejoices over the rapid spread of a type of modernistic Christianity which has devitaliz-

ed spiritual power. The report says: "Modernism is but a stepover in the road to Atheism. Perhaps we should have a little more patience with these, our weaker brothers, who are unable to go straight from orthodoxy to atheism without resting at the camps of liberalism along the way. For the present we should train our guns principally on such religious standpatters as the Roman Catholic Church and the Protestant hotbeds of fundamentalism."

A very gloomy picture could be painted at the present time if we set our eyes only upon the rapid spread of the forces of evil in the world. These forces are holding high carnival in many areas of life. The trend in morals in recent years has been downward. Every observer worthy of note has recognized this fact. But the ray of hope just now is in the direction of God, who gave the promise to Joshua, saying: "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee."

We do not stand as a people in moral bankruptcy without any resources. We have tremendous and unlimited resources if we will only at this time avail ourselves of them. These resources are in God who has promised to be with us and never fail or forsake us. If we will turn to God at this time we may expect to see within the next quarter of a century the greatest spiritual revival that America has ever had. The people are hungry for the spiritual things as never before. The multitudes about us grope in darkness, and the cry of their hearts is for the spiritual life. Their unchecked and unregulated pursuit after the foolish and fleeting things of the world is the expression of a deep-seated hunger being misdirected. The great masses of people today are in quest of the Water of Life, but the great tragedy is that they move, for the most part, like a great army dying of thirst, following a mirage upon a desert.

The people need to be directed to the fountain of Living Water, and that fountain is only in God. All other fountains are as wet-weather springs, whose streams cease to flow in the day of drought.

But there is an eternal fountain that never fails, which is expressed in the promise to Joshua: "I will not fail thee nor forsake thee."

(Continued)

Dr. Ridout's Itinerary in South America.

July—November—Brazil.

Address care Porto Alegre Colegio, Porto Alegre, Rio Grand do Sul, Brazil, South America.

The Quiet Corner

... "That we may lead a quiet and peaceful life in all godliness and honesty."—1 Tim. 2:2.

By
REV. WATLER E. ISENHOUR
Cherryville, North Carolina.

THE CRIME OF MURDER.

Murder has become such a common thing until the average person doesn't seem to realize the seriousness of it. We pick up the newspapers and see the accounts of horrible murder, then lay them aside and seem to forget it; however, God doesn't forget it, and in due time every murderer will be brought to justice unless he deeply and sincerely repents and gets forgiveness. Many of our murderers escape justice here, but there is no way of escaping justice at the bar of Divine reckoning.

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THE HERALD PULPIT

THE FOUNDATION OF GOD

Rev. John F. Harvey.

"If the foundations be destroyed, what can the righteous do?" Psalm 11:3.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19.



DURING the closing years of the last century the Higher Critics made persistent attacks upon the integrity of the Bible as the inspired Word of God. Men who were loyal to the Bible, and who

spoke and wrote in its defense, termed these attacks of the Higher Critics as "Blasting at the Rock of Ages."

Those Higher Critics were the forerunners of the Modernists of today. Both belong to and form a part of that class of ecclesiastical infidels who have been found, in one form or another, in the organized Church since Apostolic days. They were present in the churches that the Apostles formed. They sowed tares among the wheat. They "crept in unawares," as Jude says. They were deniers of the "faith once delivered to the saints." The spread of their pernicious false doctrines called forth severe rebuke from all the apostolic writers.

Higher Criticism of the last century, and Modernism of the present, are no new things. The Apostle Jude warned of the same unholy doctrines when he wrote of the "common salvation." Both Paul and Peter, as also John, warned the early Christians that "false teachers" would appear among them bringing "damnable heresies."

That these apostate teachers would be, not only in the early church, but would be found in all ages down to the very last days of the church age, is made clear in all the apostolic epistles. The Apostle Paul declared this in the words: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1). And again: "This know also, that in the last days perilous times shall come." A condition would exist in the church which the apostle describes as a "form of godliness, denying the power thereof." "From such," he says, "turn away." (2 Tim. 3:1-5).

The Apostle Peter also warns in like manner, "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Peter 3:3, 4). The Apostle Jude writes in like manner, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 1:17, 18).

So today, as revealed by the Holy Spirit through the apostles of the Lord Jesus Christ, we have in our midst these "false teachers" and apostate ecclesiastical leaders. The name by which we know them is "Modernist." The "false doctrines" which they teach, and the "damnable heresies" which they promulgate is termed "Modernism."

They are blasting hard at the "Foundation of God," and while they cannot destroy it, yet they can and do harm to the work of the church in its God-ordained mission of the salvation of men. Therefore as such false teachers received the attention, and called forth the warnings of the apostolic leaders of the early church, so it is needful in these days

that Bible-loving Christians be awakened to the presence in their midst of apostate men who are teaching "damnable heresies, even denying the Lord that bought them."

Let us not be deceived by their titles of "Reverend," "Doctor of Divinity," "Bishop," or any of the many other ecclesiastical titles which they attach to their names. The unvarnished truth is that if they accept and teach the unholy doctrines of what is known today as "modernism," they are "false teachers." They are "wolves in sheep's clothing." They wear the livery of heaven, but serve the Devil. They are the ministers of Satan. They are the children of the Devil, and they do the deeds of their father. They speak "great swelling words," and, outwardly may appear to be devout ministers of Jesus Christ, but inwardly they are "ravening wolves." They bear ordination papers, they are members of Conferences, Presbyteries, and Assemblies, but their influence is destructive to the "faith once delivered unto the saints."

To them our Holy Bible is nothing more than a collection of fables and folklore. It is not the inspired Word of God, and it speaks with no higher authority than the writings of Confucius or the philosophies of Greece. The sacred stories of the Bible mean no more to these religious infidels than "Little Red Riding Hood," or "Aesop's Fables."

That being true we need not be surprised when these apostates in classroom and pulpit brazenly lay their unholy hands upon the sacred Person of our Lord Jesus Christ. They deny his virgin birth, his deity, his bodily resurrection, his miracles, and salvation through his shed blood. They rob the church of its divine heritage in Christ Jesus. They are the destroyers of the supernatural foundation upon which the church is built, and of which Jesus Christ, as the divine Son of God, is the cornerstone.

Let no Bible-loving, born-again Christian overlook the fact that these critics and destroyers of all that is sacred and divine in our holy religion are in the church! They speak their blasphemous words in classroom and pulpit. They work from the inside. They hide behind a "form of godliness." They are counterfeits who, with "cunning craftiness," lie in wait to deceive. (Eph. 4:14).

Though the Holy Spirit plainly says: "From such turn away." (2 Tim. 3:5), yet the alarming truth is that an ignorant, blinded, or gullible church membership supports these "false teachers" and "deceivers" in their unholy work. The ministers of Satan bring in "damnable heresies," and speak evil of the "way of truth," and through "covetousness" make "merchandise" of many who "follow their pernicious ways." (2 Peter 2:1-3). These "foundation destroyers" are taking the money of many who really believe the Bible to be the very Word of God, and Jesus Christ the divine, virgin-born Son of God, and God manifest in the flesh, and the efficacy of his shed blood to cleanse from all sin—I say these religious rascals are taking Christian money to carry on a worldly, modernistic, social program of World Service in which the Christ of the Bible and of Calvary has no place.

What shall Bible-loving Christians do about it? The Holy Spirit, who spoke to holy men of old, and, through them, gave us the

Bible, does not leave us in darkness as to our duty. We are to consistently and constantly declare our faith in the Bible as the Word of God, Jesus Christ as God's divine Son, and the Savior of men through his blood. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 1:3).

We are to refuse to follow the leadership of these apostates to the faith, or have a part in their worldly, Christless programs. We are to "have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11).

We are to "come out from among them, and be separate, saith the Lord, and touch not the unclean thing." (2 Cor. 6:17). We are to "turn away" from men who have a "form of godliness," yet are traitors to God and his Word. We are not to be "partakers of other men's sins." (1 Tim. 5:22). We are not to keep company with those who repudiate the absolute deity of Jesus Christ, and redemption through his shed blood. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." 2 John 1:10, 11). We are to obey the injunction of the Holy Spirit given through the Apostle Paul: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:1-3). And we are to continue to do this even though the time comes, as it has now come, when "they will not endure sound doctrine."

We are to pray for Spirit-born, Heaven-sent, God-honored revivals for every city, town, and hamlet of this great country. When the people pray, and turn from their worldliness and sin, and seek the face of God, then he will "hear from heaven, forgive their sin, and heal their land." "The entrance of thy words giveth light," declared the Psalmist. Evil deeds seek the darkness. "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds be reprov'd." (John 3:20). Turn on the light and rats and the slimy creatures of darkness scurry away to their holes. There is no better way to chase the ecclesiastical rats out of classroom and pulpit than to pray down a Holy Ghost revival of supernatural religion.

So on with the battle until Jesus comes! The infidels, both pagan and religious, may storm and howl, and deny every essential of our divine and holy religion, but, "The foundation of God standeth sure, having this seal: The Lord knoweth them that are his." We are on the victory side! Our Christ, the divine Christ of God, is the only and the all-conquering Christ! All power in heaven and in earth is given unto him! And, blessed be God, "He shall not fail nor be broken (margin) till he have set judgment in the earth: and the isles shall wait for his law." (Isa. 42:4).

He is the Rock of our salvation. Though rejected by the Modernistic as well as the

(Continued on page 9)

Modern Tower of Babel.

C. F. WIMBERLY, D. D.



THE world has passed through many crises. The dust of ashes and empires tells this story. There have been four great world empires: Babylon, Medo-Persian, Greece and Rome. Those world conquerors would be in the kindergarten class, if lined up with conditions as they are today. There have been outstanding leaders in every age; but they would be baffled with the present complexity of our Twentieth Century, many of them unknown a few decades ago. The backwash of the World War unleashed a legion of inflammatory passions which have spread over the whole earth. It is a veritable Tower of Babel, all of them seeking to build, but all clamoring in their own tongue in a way that is harsh and discordant.

This is what we are hearing in the press, over the air, and on every forum: Socialism, Fascism, Communism, Nazism, Totalitarianism, Internationalism, Militarism, Pacifism, Capitalism, Collectivism, Democracies, Dictators, Bureaucracies, *ad infinitum*, and *ad nauseum*. Each apostle thinks he knows a way out with his own brand of panacea. In our halls of Congress, "Old Cave of the Winds," as our Congress has been called, the same multiplicity of notions and suggestions can be heard; the clash of mental steel goes on, North against the South, the East against the West. Our land echoes with incriminations, and reincriminations, New Deal, Constitution, Liberalists, Conservatives, C. I. O., A. F. L., Referendum, Supreme Court, T. V. A., CCC, Anti-lynching, Rehabilitation, Housing, National Defense, and everything else under the sun. Each group shouts that they have the way out of the nation's jungle; another says, "No, that will ruin us," and they give reasons why; still another will say, neither will meet our needs. In all this pandemonium it is words, words, and more words. While all this goes on the number of unemployed increases daily; big business has the jitters, small business sees bankruptcy, farmers are depressed, and many ready to quit, while living expenses mount higher and higher.

To all this is added the low rumblings of cannons, bursting bombs, and the heavy tread of marching armies. Yes, "the nations are angry," just as they were seen through the prophetic telescope; the reverberations of wars and rumors of wars grow ever more ominous. There is a mad race among all the major nations, enlarging their equipment for preparedness. Wise statesmen are alarmed over the situation, all of them urging a stronger national defense. "On the earth distress of nations, with perplexity," said the Master, and that is our present status. From every angle, we are in "perilous times," "men's hearts failing them for fear, and for looking for those things coming to pass on the earth."

The workers on the Tower of Babel gave up in despair; our people will not be so wise as they; we will go on with our Babel, trying to build; for behind all, there can be found little except seeking human glory; not patriotism, but inordinate ambition. Few men are moved by unselfish, humanitarian motives. Governors, where industrial revolutions have brought disaster to business, with destruction of life and property, not to mention the poverty and suffering entailed, could have stopped it all in one day; but they have not, and will not. Why? They keep their ears close to the ground with ulterior schemes for votes.

What does all this mean, viewed from the prophetic interpretation of the Word? Jeremiah tells us, as he told his generation:

"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewn out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

Yes, we have tried to run the world without God. He is left out of our thoughts and schemes, except for a short dress parade on Sunday morning. We have done exactly what they did in the days of the prophet: we have forsaken God, and have been digging leaking cisterns: improvising plans, dipping into farm supervision, markets, production, prices, wages, seeking to bring the country back to normalcy; but the cisterns leak. The schemes and programs do not work.

In the church we are trying to do the same thing; we are feverishly seeking to program the Holy Spirit with organizations, committees, and big assemblies. The pentecostal experience, so absolutely necessary to meet the present crisis, comes by laws as inexorable as the laws of chemical formulas. There are no detours, no bargain counters, no easy routes to his manifestation and power. The price remains the same in depressions, or prosperity; repentance and faith, and finally an absolute surrender, not by crowds, but as individuals.

All these jarring discords and clashing noises are the "sound of the going in the mulberry trees." The march of a mighty army harbingers the hastening End-Time of this Dispensation, and the imminent coming of One who can still the tempestuous world, as he quieted the storm on the Sea of Galilee. That is our "Blessed Hope." "There'll be no dark valley when Jesus comes." We thank God, take courage, and go forward.

Believe God.

F. W. ROCHELLE.



ABOUT 1830 a young Lutheran minister, named George Muller, became settled pastor of Ebenezer Chapel, Bristol, England. He gave up pew rents, and depended on voluntary gifts, for which a box was placed in the chapel. Often reduced to a few shillings, he made known his wants, "to the Lord only," and they were supplied.

In Volume I of his writings he says: "Sometimes I found the children of God tried in mind by the prospect of old age, when they might not be able to work any longer, and therefore were harassed by the fear of having to go to the poorhouse.

"If in such a case I pointed out to them, how their Heavenly Father has always helped those who put their trust in him, they might not, perhaps, always say that times have changed, but yet it was evident enough that God was not looked upon by them as a living God.

"My spirit was oftentimes bowed down by this, and I longed to set something before the children of God, whereby they might see that he does not forsake, even in our day, those who rely upon him. . . .

"My spirit longed to be instrumental in strengthening their faith, by giving them, not only instances from the Word of God, of his willingness and ability to help all those who rely upon him, but to show them by proofs, that he is the same in our day.

"I well knew that the Word of God ought to be enough, and it was, by grace, enough to me; but still I considered I ought to lend a helping hand to my brethren, if by any means, by this visible proof to the unchangeable faithfulness of the Lord, I might strengthen their hands in God.

"I, therefore, judged myself bound to be the servant of the Church of God, in the particular point on which I had obtained mercy;

namely, in being able to take God by his word, and to rely upon it.

"All these exercises of my soul, which resulted from the fact that so many believers, with whom I became acquainted, were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the church at large, and before the world a proof that he has not in the least changed; and this seemed to me best done by the establishing of an Orphan House. It needed to be something which could be seen, even by the natural eye.

"Now, if I, a poor man, simply by prayer and faith, obtained *without asking any individual*, the means for establishing and carrying on an Orphan House, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted, of the reality of the things of God.

"This, then, was the primary reason for establishing the Orphan House. I particularly longed to be used by God, in getting the dear orphans trained up in the fear of God; but still, the first and primary object of the work was (and still is) that God might be manifested by the fact that the orphans under my care are provided with all they need, only by *prayer and faith*, without any one being asked by me or my fellow-laborers, whereby it may be seen, that God is *faithful still, and hears prayer still*."

Mr. Muller, therefore, began to pray, in connection with reading God's Word, that God would show him if he wished him to establish an Orphan House. Becoming convinced that God did desire him to do so he began to pray that God would send him the means. Continuing to read God's Word and pray money began to come in from many sources and he was able to build the houses.

At the end of 1856 there were 297 children in three houses. He wrote:

"Without any one having been personally applied to for anything by me more than \$400,000 had been given to me for the orphans, as the result of prayer to God. The number of orphans increased and buildings were multiplied until in 1875, 2,000 children were lodged, fed and educated without a shilling of endowment, without a committee, without organization."

For over sixty years he prayed to God for money to take care of the orphans and God influenced people to send it.

Jesus said:

"Ask, and it shall be given you;"

"Seek, and ye shall find;"

"Knock, and it shall be opened unto you."

"For every one that asketh, receiveth;"

"And he that seeketh findeth;"

"And to him that knocketh it shall be opened.

"Or what man is there of you, whom, if his son asks bread, will he give him a stone?"

"Or if he ask a fish, will he give him a serpent?"

"If ye then, being evil, know how to give good gifts unto your children *how much more* shall your Father which is in heaven give good things to them that ask him?"

H. C. Morrison's Slate.

Central Holiness Camp Meeting, Wilmore, Ky., July 21-31.

Eaton Rapids, Mich., Camp Meeting, August 1-7.

Indian Springs Holiness Camp Meeting, Georgia, August 11-21.

Mt. Sequoyah, Ark., Camp Meeting, Aug. 23-September 1.

Brownsville, Tenn., Sept. 4-14.

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ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Modern Isms Answered.

PETER WISEMAN, Professor in Asbury Theological Seminary.

OCCULTISM.

"Demon influence may manifest itself in religious asceticism and formalism (1 Tim. 4:1-3), degenerating into uncleanness (2 Pet. 2:10-12). The sign of demon influence in religion is departing from the faith, i. e., the body of revealed truth in the Scriptures (1 Tim. 4:1). The demons maintain especially a conflict with the believers who would be spiritual (Eph. 6:12; 1 Tim. 4:1-3)."

1. Sorcery, divination by the aid of evil spirits (2 Kings 21:6; Isa. 47:9-13; Acts 19:19).

2. Augury, the practice of prognosticating by signs, such as the flight of birds, entrails of animals, etc. (2 Kings 21:6; Lev. 19:26; Deut. 18:10).

3. Divination, foretelling by superhuman agency (Prov. 16:10; Num. 23:1-3).

4. Enchantments, charms, spells and other wicked agencies. (Ex. 8:7; Num. 23:23; 24:1; Isa. 47:9).

5. Necromancy, the traffic with spirits of the departed. Modern spiritism is a revival of necromancy. (Isa. 8:19; Deut. 18:11).

6. Ventriloquism, the art of making the voice appear to sound in a different place. (Isa. 8:19).

7. Astrology, the consultation of the stars to determine events. (Psa. 47:13; Dan. 1:20; 2:2, 27; and other places).

8. Witchcraft, practiced by men and women who employed all of these and other devices (2 Kings 9:22; Mich. 5:12; Isa. 8:19; 19:3).

9. These things are forbidden by God as the aforementioned Scriptures reveal. (See "Studies in Christian Doctrine" by Dr. Pardington).

ATHEISM.—According to Atheism there is no God, and the problems created by such a denial are many and unsolvable. To explain the origin of the world and man without God is impossible, certainly much greater and more perplexing than to explain with God. Theism, on the other hand, has God as author of creation and man, and it is most reasonable.

The Bible says, "In the beginning God created the heavens and the earth" (Gen. 1:1) and "man" (Gen. 1:27). Atheism, no God; the Bible, God!

MATERIALISM.—According to the theory of materialism, there is no God; that material substance is real, spiritual entities are not; matter is all. The Bible, on the other hand, separates God from matter, and thereby shows that matter is dependent on him: back of matter, God. "God created the heavens and the earth." The Bible thus reveals the reality of both matter and God, but God the author of matter.

IDEALISM.—In opposition to materialism. Idealism declares that matter is not, entity is not, that mind is. To deny the existence of matter is as unreasonable as a denial of the existence of mind, for both are.

PANTHEISM.—This theory makes God all—"Pan," all, the whole; Theos, God; all God, or God all; with the materialist pantheist, God is matter; with the idealist pantheist, God is ideal. One is as far astray as the other. Christian Science may be discussed under the aspect of idealist Pantheism.

The Bible reveals matter, ideal, and thought, as separate from God; for "God

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created" matter. The Bible speaks of a people "who did not retain God in their thoughts." "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." Hence human thoughts and God's thoughts, human ways, and God's ways, human ideas and divine ideas are clearly revealed as separate and distinct.

POSITIVISM.—Positivism professes to deal only with things known,—with the phenomena, with things about which it is supposed to be sure, positive. It knows phenomena, knows that a thing may exist, but knows nothing about the nature of the thing existing. It is a mixture of philosophy and religion; and in the last analysis, it is neither, save as a religion, if it is a religion, it worships the good of humanity. As to its being a philosophy it must be *foolosophy*. The Bible not only reveals the fact of phenomena but in many cases its nature and cause.

DEISM.—This theory acknowledges the fact of God but denies that the Bible is Revelation. How improbable this is in view of the nature and power of the Supreme, as we have already seen under the possibility or probability of Divine Revelation.

The Bible affirms that it is God-given, that holy men of God spoke as they were moved by the Holy Ghost, and those who are "born again" by that "Spirit" know this Revelation is God-breathed.

RATIONALISM.—This is a philosophical theory that places reason as the great criterion, above Revelation and Faith, and in its last analysis says, "What you cannot reason out, reject." The Bible encourages the exercise of the faculty of reason, at the same time comes to us with divine authority as superior to human reason, which varies so much, and, as a consequence, has always been an unsafe guide.

MONISM.—This philosophical theory rejects dualism of God and the universe, of mind and matter. It labors to reduce all things to one substance. Any theory whose tendency is to reject dualism is monistic in this respect. The Bible, however, affirms the existence of God before there was a world and after his creative act a world separate from him though not left without his aid, dualism.

AGNOSTICISM.—This theory says, "I do not know and cannot know," and an agnostic (Greek) is an ignoramus (Latin). Herbert Spencer, an agnostic, talked about the "unknowable God." Some person accused him of knowing too much about his unknowable God: "Such denial of knowledge," says Dr. James H. Snowden, "must deny its own denial, and thereby cancel itself. Agnosticism literally commits suicide, and then strangely keeps on talking ('The Personality of God,' page 57)."

The Bible is a Revelation of God as well as a Revelation from God. "We know," says John, and all the Biblical writers so affirm. The vote was unanimous.

PESSIMISM.—According to this theory, the whole world is an economy of evil and sorrow, a misfortune. It is the theory of gloom and despair, non-existence is better than existence. It is usually the climax of agnosticism, rationalism and many more false isms.

The Bible acknowledges the existence of evil, and the sorrows of life because of this, but it also emphasizes the fact of good, redemption through Christ and the gloriousness of the Christian life and the Christian's eternal hope, that, "Godliness is profitable unto all things, having promise of this life, and of that which is to come."

CHRISTIAN SCIENCE.—According to the author of "Science and Health," God is "divine Principle," "The Principle of all harmonious mind-action," "the Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus;" that "Jesus is not the Christ," and "in Science Christ never died; the fleshly Jesus seemed to die, though he did not;" "they saw him after his crucifixion and learned that he did not die." "He shall give you another Comforter. This Comforter I understand to be Divine Science." "Devil, evil, a lie, error;" "there is no sin, evil has no reality;" "man is never sick, for mind is not sick and matter cannot be;" "there is no disease."

The Bible is emphatic on the fact of the Personality of God, the incarnation of Christ, the death of Christ, the Personality of the Comforter, the Personality of the Devil, the reality of sin, disease and death. The Bible does not advocate the idea that we should believe a thing is not when it is, a denial of fact, but it does encourage faith in God who is able and willing to deliver from sin and evil, and heal disease.

RUSSELLISM.—According to this ism, "the doctrine of the Trinity of the Godhead is well suited to the dark ages which it helped to produce, the man Jesus is dead—forever dead, the Holy Spirit is non-personality, death is extinction of being, hell is not." The Bible is clear on the blessed Trinity, the fact of the God-man, his death and resurrection, the fact of death and of eternal punishment as a condition of being. The blessed matchless Book, the peerless Book, is equal to any modern ism; for it is the Book of Revelation, the Book of Truth.

The Conflict of the Ages.

A. J. SMITH.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary (antagonistic) one to the other: so that ye cannot do the things that ye would." Gal. 5:17.

If you have ever become conscious of the hateful nature of sin and the havoc it has wrought with the human race all down through the ensuing millenniums since the fall of man, it cannot possibly have escaped you that a great conflict is on between two antagonistic forces each striving for supremacy. To this very moment the conflict is going on. The place of battle is in the human heart and will. If you deny that this has not been so in your life, then you do not know your own heart. The greatest antagonist you have is your *self*. This carnal self wants to be God in every life and yet it does not want God. It wants its own way and resents anything or anybody that crosses it.

This carnal self must go to the cross; it

must die. Christ cannot give us his all as long as we do not surrender all. The great Apostle Paul recognized this warfare between the flesh (Gr. Sarks-carnal mind) and the Spirit, for he writes, "The flesh lusteth against the Spirit and the Spirit against the flesh."

The only instrument for the destruction of the "flesh" is the cross. The cross writes the death sentence upon everything that is of the flesh. And this is the reason why the flesh hates the cross and everything and everybody that exposes and opposes it. Self is like a serpent in the grass by the wayside. As long as you do not molest it by keeping a proper distance from it, it will leave you alone; but you begin to disturb the ugly monster from its slumber and it will immediately lift its head and strike at you. Oh, in how many hearts is the hateful principle of self still slumbering on. It would seem as though they have no trouble with carnality, but let something cross their wills and immediately there is resentment, anger, retaliation; if not outwardly manifested, there is at least, the inward feeling of it. But thank God, Jesus has made provision for the destruction of self by his death on the cross, shedding his own precious blood that we might be free from sin.

In reading Romans 8:13, we come to a statement that should arrest our attention: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." I believe there are multitudes of believers who, although they started out in the Spirit, have ended in the flesh. They were doubtless once truly born of the Spirit but failed to continue living after the Spirit. Without doubt many have drifted back into the flesh-life unconsciously, and while they now still profess to be followers of Christ, they do not bear his image nor his cross. The poet wrote, "The way of the cross leads home." Nothing is truer than that. You may evade the cross, but rest assured if you do, you will never get home.

The reason why so many believers have turned back to the way of self, the flesh and their own way, is because they saw the cross standing between themselves and God's perfect will for them, and they were not willing to go to the cross and be crucified. The cross stands at the entrance of the Christian life, not at the end. Many would like to have the blessing of a pure heart and the accompanying anointing of the Holy Spirit, but they are not willing to pay the price for such a life. The flesh shrinks from the cross; it does not want to go there. God will help you to get it there if you give your consent. It will never get there unless you will it to be there. Some one asks, "How can I get it there when I am not willing?" My answer is, in the language of the writer to the Philippians 2:13: "For it is God which worketh in you both to will and to do of his good pleasure." He will make us willing if we sincerely pray. Our part is the obeying. He will perform the doing.

"With full consent Thine I would be,
And own Thy sovereign right in me."

Concerning Our Camp Meetings.

Among our organizations for spreading Scriptural Holiness, the camp meeting is strategic and important.

Our camps are vital because of their own dynamic ministries. The early morning season of intercessory prayer; the breakfast hour with doxologies of praise and with the fellowship of saints; the People's Meeting with spiritual communion and joyous testimony; the three or four services for unctuous singing and for the preaching of the riches of Christ in the power of the Spirit; the altar services crowned with the successful seeking of souls for the regenerating and sanctifying grace of God through faith in Christ—"Who

of God is made unto us wisdom and righteousness and sanctification and redemption!" These ministries make a day at Camp Sychar, Mt. Vernon, Ohio, at Indian Springs, Flovilla, Ga., or at other great camps in the nation, a season of immeasurable inspiration and blessing.

The camp meeting is vital in its relation to the Church. Numbers of both laymen and ministers plan their vacations so as to spend each year a part or all of ten days at a camp meeting. Last summer one hundred or more preachers and Christian workers visited Indian Springs. Our church in Atlanta provided entertainment and oversight for fifteen or more of its young people, at this camp, most, if not all of whom, sought and found Christ in gracious salvation victory at the camp meeting altar. Pastors often return to their pulpits from a camp like this with renewed courage and with enrichment in the things of the Spirit of God. Laymen consecrated and cleansed return to their home churches empowered by the Holy Spirit to render a more efficient service.

Our camps afford a rare opportunity for the educational institutions of the movement, for the spreading of Bible Holiness, to cultivate worthwhile contacts with patrons, friends and supporters, and with prospective students.

Our camps are important in their relation to our Christian press and Christian journalism through which the literature setting forth the doctrine and the experience of an uttermost salvation in Christ is published and disseminated.

Our camps are important in their relation to Christian youth movements. In addition to providing special services for children and young people many of our aggressive camps are now providing for the entertainment of youth in large numbers at their annual encampments. We believe this is one of the most far-reaching policies adopted by our camps in recent years, and that it is destined to result in the full salvation of many young people of this generation who otherwise would not have had so fully the light of the full gospel of Christ.

Our camps are vital in their relation to the Missionary program of the church and of the movements interdenominationally directed for the evangelization of the lost in all lands. Many camps of last season made increase in their offerings and pledges for missions and "Missionary Day" was one of the great days of the camp, with the marked blessing of God attending the missionary appeal and message.

I am deeply grateful that it has been my privilege to preach at our camp meetings for more than thirty years and to witness, in connection with the labors of others who ministered so graciously in testimony, intercession, song and sermon, the salvation of great numbers of sinners, through the regenerating ministry of the Holy Spirit, and the entire sanctification of many Christian believers through the blood of Christ and the agency of the Holy Ghost the Divine Sanctifier.

As we go forward in the camp meeting season of 1938 let us be united in earnest prayer that our blessed Lord may grant us such measures of power and unction through the indwelling Holy Spirit that we shall witness an increased harvest in the camps throughout the nation.

Your brother in the ministry and witness of the gospel of full redemption in Christ,

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The Burden and the Guerdon.

E. WAYNE STAHL.

"And these shall go away into everlasting punishment, but the righteous into life eternal." Jesus.

"So shall we be forever with the Lord." Paul.

"At thy right hand there are pleasures for evermore." David.

There lived a man who, years ago, confessed What proved the greatest burden of his days; He was the saintly Bengel, and he wrote The GNOMON, that religious masterpiece, Which will be read admiringly by men Until the mighty angel shall proclaim With voice of thunder, "Time shall be no more!"

This famous author Bengel lets us know That in his life the burdens were not few: Burdens of trouble which malignant foes Piled hugely on him; then disease and pain Pressed heavily upon that gentle heart; While various disasters weighed him down. Yet these, he said, were not the heaviest Of all the ponderous burdens that he knew; He wrote, "The greatest burden that was mine, It was the burden of eternity."

God and our Father, may we also know The weighty burden of eternity, That imitating Bengel, we may be Wise with the lore of immortality, And through that wisdom of salvation show That we are seekers of the ultimate, Abiding City, bright Jerusalem Above, whose glad and holy citizens Attain that bliss because o'er them there flowed Redemption's crimson river, which is sourced From fountains all divine, the heart of Christ.

Give us this burden of eternity
That we may know the guerdon of eternity.

(Continued from page 3)

I read of the horrible murder of a wife and her daughter in Texas who were traveling from California to South Carolina to visit one of the married daughters. It was one of the most brutal murders that has ever happened on our American soil. Think of this mother and her daughter traveling the highway, attending to their own business, harming no one, and doubtless happy to pay their loved one a visit, but stopped by somebody who was so brutal as to murder them, rob them, and even take their clothing, jewelry, anything they might have on their persons, then leave them lying there almost nude! Such a crime seems beyond human.

Human life is becoming too cheap. It has become so cheap in America that men and women can murder and get by with it very easy, even if brought into our courts and found guilty. I'm not upholding capital punishment, but I do believe every murderer should serve a life sentence without a pardon in a few years or months. Let him live out his days and work at a job that may help his fellows. Men murder their fellowmen for money usually. This is placing money above human life. Jesus placed the life and soul of mankind above the wealth of the whole world.

How horrible to murder one's fellowman! It is taking that which no one can possibly restore. Life to the average man is the sweetest, dearest thing in all the world, and we would not take billions of dollars for it, but here comes along some fiend and takes it for only a few bloody dollars. How can anyone be so mean, beastly and heartless as to murder another?

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OUR CONTRIBUTORS

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Rev. Z. T. Johnson, Ph.D. Rev. G. W. Ridout, D. D.
Rev. Bud Robinson Rev. J. L. Brasher, D. D.
Rev. I. M. Hargett, D. D. Rev. C. W. Ruth
Rev. Henry Ostrom, D. D. Rev. Joseph H. Smith
Rev. C. F. Wimberly, D. D. Rev. Richard W. Lewis, D. D.
Rev. R. A. Young, M.A., B.D. Rev. J. C. McPheters, D. D.
Rev. Andrew Johnson, D. D. Rev. Walter E. Isenhour

(Continued from page 1)

he lived among a people who had handed down these superstitions through the centuries. It was not wrong of Jesus to give such teachings because he had come by these views of the here and of the hereafter from the people with whom he associated.

And thus this wonderful man ranged abroad. What a marvelous teacher the people thought he was; and they so often thought it out loud to him that he came to believe himself to be all they said he was and even more. And who would not? That's quite the nature of the carnal mind. It is proud and aspiring and delights in approval and praise.

Time passed on and he is very sick. He has tried several health resorts and found no help. He tried several physicians and, like the woman of old, suffered many things, but has only grown worse. The outlook is not so promising. He lies helpless on his bed. How helpless a sick man is, when the doctors have failed, when the watering places have brought no help; when a man has all his teeth pulled. But down he goes, ever weakening. Vitality has disappeared. The dear old world that was so cheerful and full of life and travel and books and orations and lectures and praise seems to have passed away. Memory goes back to his boyhood and he thinks of something that he had almost succeeded in putting out of his mind. He remembers attending a camp meeting with his mother and how he was brightly converted at an altar of prayer, how happy he was when he had returned home, the peace and joy he had, and how it gradually subsided and finally passed away, how he went to college where there was no spiritual life, how he sat before teachers who instilled skeptical thought into him, how he went to the university where sacred things were made contemptible or, at least, the effort was to that end and purpose, how he studied theology under teachers who had denied almost every fundamental truth in the Holy Scriptures, and how coming out from there he had joined the ranks of the progressives and had been a leader in their ranks.

Exhausted now, suffering and utterly weak, he thought of that camp meeting and the peace he had. He wondered if it were possible to get it back. It would be very

restful and comfortable at a time like this, and so he asked his wife if she would read to him from the New Testament. "What would you have me read, dear?" she asked. "Oh, pick up the New Testament, let it drop open, and read whatever there is before you." He had a sort of hope that it would open on something that would bring him peace and comfort, but it dropped open at the sixth chapter of Hebrews. His wife, in a sweet, low voice, began reading and read on to the fourth verse. Her voice seemed to rise a bit. He stirred in bed and listened with close attention as she read, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."

The preacher lifted up his hand and said, "You can stop there. That's enough. I am very tired." And then he had a vivid vision of what he had been, of the emptiness of it all, of the evil he had done, the faith he had destroyed, and, worse and most startling of all, the Christ he had re-crucified.

And then he had a vision of what he might have been, of the souls that might have been converted under his ministry, of the good citizens that might have grown up in happy homes, and those who might have been saved and gone on ahead of him to heaven, of those converted who might have become pastors, evangelists and missionaries, winning multitudes of souls to Christ; the picture of what he had been and done, and what he might have been and done, was so vivid and so startling that he fainted. The wife called for the nurse and it was with some difficulty that they resuscitated him. He finally came back to consciousness and said, "Why don't you turn on the lights?" "The lights are on, my dear," said the wife, "but we do not want the light to glare in your face." "Oh, well, don't mind about that; this darkness is fearful; it is black as a starless midnight." And he gasped, and was dead.

It is appointed unto all men once to die and there is nothing so important as that we prepare to die in peace; that the Sun of righteousness arise in our dying hour and fill the universe with a glorious light that will shine to all eternity. My dear reader, how are you living? What will the end be with you?

The Plain Account of Christian Perfection.

This booklet by John Wesley ought to be read by the millions of Methodists who are being united into one body of Methodism. If the publishing houses of the church, bishops, presiding elders, district superintendents, and pastors would undertake to sow this pamphlet throughout Methodism, get the people to reading, thinking about and praying for a deeper work of grace, a genuine spiritual experience, a clean heart; in a word, get the people to hungering and thirsting after righteousness, we have the promise of Jesus Christ that such people shall be filled with righteousness. Take united Methodism seeking a clean heart, and what a shedding and separation would take place. Bridge parties would be abandoned and prayer meetings would be crowded. There are very few preachers who, if they should become earnest seekers for a heart from sin set free, would hold on to their expensive, filthy tobacco habit. A deep desire for holiness leads to outward cleansing from all of those things that are out of harmony with holiness. Those who would have pure hearts must cleanse their hands, their mouths, their pockets, their business. There are outward cleansings that men must perform if they would have God cleanse them from all inward sin.

The Pentecostal Publishing Company has

just brought out a large edition of these interesting booklets of John Wesley's "Plain Account of Christian Perfection," which you may secure at 15 cents per copy, \$1.50 per dozen, 100 copies for \$10.00. Brother, sister, friend, if you want to start a stir in your church; if you want people to think, read and pray and become deeply interested in their own Christian life and experience, send \$10 to The Pentecostal Publishing Company and hand this pamphlet out to a hundred people in your congregation, and you will be delighted at the interest it will create. The need is great. God cannot help us do nothing. He will no doubt, help us do something, if that something is done in genuine love for Christ and our fellowbeings. Order some copies of "Christian Perfection" today, and begin to sow them down.

H. C. M.

Dr. Morrison at Mt. Sequoyah.

Mt. Sequoyah, where Dr. H. C. Morrison is to preach, August 23-30, is the location of the Western Methodist Assembly, the property of the Methodist Church west of the Mississippi River. It is just outside the beautiful city of Fayetteville, Ark., which is also the location of the University of Arkansas and a Veterans Hospital. The elevation is 1828 feet, the outlook beautiful, climate pleasant, and expenses moderate. Those who wish to camp may bring their own supplies, and reduce cost to a minimum. It is hoped that under Dr. Morrison's preaching there will be a real revival for that part of our country. There will be people there from about ten States. For detailed information address Rev. S. M. Yancey, Supt., Fayetteville, Ark.

Who'll Help Us Make It Fifty Thousand?

MRS. H. C. MORRISON.

We trust you have been enjoying the weekly visits of THE PENTECOSTAL HERALD, and that it has been a source of comfort and encouragement during the weeks and months that have passed. You have observed that we are now in our Fiftieth Anniversary of this publication, and it is remarkable what the Lord has enabled this paper to accomplish in its far-flung ministries. Thousands have testified that they have been reclaimed, others that they have been converted, and many as to the light that they received which led them into the experience of entire sanctification.

Is such a work worth while? In these times of decadent faith, loose morals, and modernistic preaching, is not the need for such a paper as THE HERALD, which stands for the fundamentals of the "faith once delivered to the saints," most urgent?

Dr. Morrison, its Founder and Editor, is writing from his experience of more than fifty years, as Editor of THE HERALD and evangelist throughout the nation and around the world. He is set to warn the people against all forms of worldliness, Sabbath Desecration, Immorality, Liquor Drinking, Smoking, and the unbelief so prevalent in pulpit and schools.

I know you wish to have a share in celebrating this Fiftieth Anniversary by putting THE HERALD into homes where they have not become acquainted with it. Truly we are living in perilous times, and men are scanning the headlines of newspapers to see what comes next. Our hearts, in eager expectation of portending world affairs, asks, "Watchman, what of the night?"

God has blessed THE HERALD beyond our most sanguine expectations, and this encourages us to undertake greater things as we overtop the goal of Fifty Blessed Years, and we turn to those who have gotten under the

load with us, and ask that you help to celebrate our Fiftieth Anniversary by rolling up a subscription list of Fifty Thousand Subscribers during our special offer of 25 cents for the remainder of the year. Along with your subscriptions, send a prayer that those to whom you send, or have it sent, may be blessed in their souls through the messages in THE HERALD.

Our friends have stood by us in the past, nobly, but we wish them to make a special effort this time, that we may enter our next half century with the largest subscription list we have ever had. There is only one way we can hope for this, and that is by YOUR HELP.

"If thy heart be as my heart," let us clasp hands across the miles that separate us, and pledge ourselves that we shall work together for the best list we have ever known. Times are indeed, perilous, sin is rampant on every hand, but the grace of God is sufficient for every day and hour, and we know he who watches over the sparrow, will not leave his children to walk alone.

In order that your subscribers may get the best service, send the names at once, so they will receive the first issues promptly. We shall be looking for your "subs," and assuring you of our grateful appreciation of you and your good work, and wishing for you the richest blessings from our Father's storehouse.

Herald Testimonials.

I would not fail to send a testimony of praise for THE HERALD. My parents began taking it in the early history of this paper and it has meant so much to my life. I can realize why my parents would often say, "It is food to our souls." I wish every Christian would read THE HERALD. May its good work long continue.—*Lena Cundiff Johnson.*

I have been a reader of THE HERALD for five years and it has been a great blessing to my life. I believe it is the best religious paper in the world, and I watch for its weekly visits and enjoy its messages. I trust the Lord will spare Dr. and Mrs. Morrison many years. Don't forget to pray for me.—*Mrs. Martha E. Clark.*

I have been a reader of THE HERALD for a long time, as mother took it before I was married and I have taken it ever since. It is prized next to my Bible and helps me in many dark places. I read it through and pass it on to others. The Sunday School Lessons are a great help to me. May the Lord spare Brother and Sister Morrison for many years.—*Mrs. George H. Gentry.*

I have read THE HERALD for many years and hold it next to my Bible. I have read other religious papers, but to me, THE HERALD is superior to all of them. Dr. Morrison's Editorials are unsurpassable.—*T. F. Hendrix.*

For forty-three years THE HERALD has been coming to our home and has been such a help to me. I find it a great comfort in times of distress, as I don't have the privilege of attending church regularly. I sent it to four persons the past year.—*Margaret M. Clayton.*

I am glad to join THE HERALD Class Meeting. I was converted in my teens under the ministry of Rev. R. M. Burdeshaw. I have taken THE HERALD for fourteen years and it is hard to lay it down. The Lord blesses it to my soul. I have read the New Testament and Psalms this year. I am fifty years of age and expect to take THE HERALD as long as I can.—*Mrs. N. O. Pridgen.*

I take THE HERALD and enjoy it very much. I look forward to its coming each week.—*Mrs. Joe Farmer.*

I have taken THE HERALD for more than 23 years and it is the best church paper I ever saw. I work for it all the time and put it in as many homes as possible. Pray for me.—*Rev. H. L. Golden.*

Our Golden Year Of Jubilee!

Our readers know that we are celebrating our Golden Anniversary of THE PENTECOSTAL HERALD, it having been a half century since its Editor heard the voice of God to start its publication. It may be said, as it was of the first cable message, "Behold, what God hath wrought!"

We sincerely appreciate the loyalty and whole-hearted co-operation of our thousands of readers during the past half century, many of whom have gone to try the realities of that home beyond the skies, where the wicked cease from troubling, and the weary are at rest.

We wish, on this our Anniversary occasion, to do something extra in the way of swelling THE HERALD list, so we are making it possible for every reader to share in this celebration by doing his or her part in securing new subscribers on our 25-CENT OFFER which will begin now.

It is impossible to estimate the good that has been done by sending THE HERALD into new homes, but testimonies from the many indicate that hundreds have been reclaimed, converted or sanctified through reading the helpful messages in THE HERALD.

Knowing what THE HERALD has meant to your spiritual welfare, and that you desire to sow beside all waters the good seed of spiritual uplift and development, you will be glad to send THE HERALD into at least four homes, or solicit your neighbors to subscribe for it at the remarkably low price of 25 cents for the remainder of this year.

The Sunday School Lesson comments, the sermon each week, the splendid editorials and articles by our able contributors, will prove a great blessing to any home, and for that reason we should do our utmost to send it far and wide that its healing waters may bless the people who are famishing for spiritual food and encouragement in these days of apostasy and spiritual decline on every hand.

Please get busy at once, and send us a list of subscribers as soon as convenient, so the new members of the THE HERALD Family will begin to enjoy the rare treat you have made possible for them. The forces of evil are arraying themselves against God and his Church, and we need to be up and doing in order to counteract this army of "despisers of all that is good," and save souls from sin and destruction.

Much is said about "sharing" our blessings with others, and in making this splendid offer to send THE HERALD until January 1, 1939, for only 25 cents, we are making it possible for you to share what you have been enjoying through the pages of THE HERALD by sending it into homes that have not had the joy of feasting on its messages.

It is said that we are "only remembered by what we have done," and this being true, no doubt many will call you blessed after you have quit the walks of time and gone to your reward, for you were the channel of blessing through which THE HERALD found its way into their homes, and which continues to shed its spiritual fragrance because you "cast your bread upon the waters," that is now being gathered long after the heart that "shared" has ceased to beat.

Friends, let's make this our best drive for HERALD subscribers in this Jubilee Year; by so doing we shall make it the best year for thousands of souls who have been longing for such messages as THE HERALD will bear them each week. Don't wait, but see your neighbors at once, or, if you prefer, send us the names and addresses, with \$1.00 or more, and we shall start the paper promptly. Do this good work in the name of HIM who has said that, "a cup of cold water given in his name shall not lose its reward." Who'll be the first to respond to this great challenge to "help somebody today?"

Yours to "scatter seeds of kindness while the days are going by."

H. C. MORRISON.

(Continued from page 4)

Jewish, builders, he is still the Head of the Corner, "elect, precious," and "he that believeth on him shall not be confounded." (1 Pet. 2:6-8). Upon this Rock the Church is built, and "the gates of hell shall not prevail against it." (Matt. 16:18).

"The Church's one foundation

Is Jesus Christ her Lord;

She is His new creation

By water and the Word:

From Heaven He came and sought her

To be His holy Bride;

With His own blood He bought her,

And for her life He died."

Blue Skies

Is the title of another wonderful story from the pen of Louise Harrison McGraw. The author makes very clear the relation between the Jews and Gentiles and shows that divine love, when it rules the heart, can alone solve this serious problem.

One will have a more kindly feeling toward the Jews after having read the story and

seen how completely beautiful Edith St. Clair surrendered her life to Christ and the arduous task of trying to present her Christ to the Jews. There is a thread of romance woven through the story and Miss St. Clair finally becomes the wife of a Christian Jew with whom she is determined to press the work. The price is only \$1, and it is a book young or old will enjoy. Don't miss getting a copy to read and lend or give away. THE HERALD office furnishes it.

Prayers and Psalms for Children

Is a most attractive children's book, printed in colors, giving the Ten Commandments, some of the most beautiful and helpful Psalms, the Beatitudes, etc. We haven't a more helpful book to give to children, and you could not make a better investment than send us 25c in stamps for a copy to place in the hands of some child. We will send you five copies for \$1.

Renew your subscription for THE HERALD today.

OUR BOYS AND GIRLS

HE TOOK MY WHIPPING FOR ME

Rev. A. C. Dixon, the great Baptist preacher, who was born in the mountains of Virginia, related the following: Years ago there was a certain school in his section that no teacher could handle. The boys were so rough that the teachers resigned. A young, grey-eyed teacher applied, and the old director scanned him, then said, "Young fellow, do you know what you are asking? An awful beating! Every teacher we have had for years has had to take it." He replied, "I'll risk it!" Finally, he appeared for duty. One big fellow, "Tom," whispered, "I won't need any help, I can lick him myself."

The teacher said, "Good morning, boys, we have come to conduct school." They yelled at the top of their voices. "Now, I want a good school, but confess I do not know how unless you help me. Suppose we have a few rules? You tell me and I will write them on the blackboard." One fellow yelled, "No stealin'!" Another yelled, "On time." Finally, ten rules appeared. "Now," said the teacher, "a law is no good unless there is a penalty attached. What shall we do with the one who breaks them?" "Beat him across the back ten times without his coat on." "That is pretty severe, boys. Are you ready to stand by it?" Another yell, and the teacher said, "School comes to order!"

In a day or so, "Big Tom" found his dinner was stolen. Upon inquiry the thief was located—a little hungry fellow, about ten. The next morning the teacher announced, "We have found the thief and he must be punished according to your rule—ten stripes across the back! Jim, come up here."

The little trembling frame came up slowly with a big coat fastened up to the neck and pleaded, "Teacher, you can lick me as hard as you like, but please don't make me take my coat off!" "Take that coat off, you helped make the rules!" "O, teacher don't make me," he began to unbutton and what did the teacher behold! Lo, the lad had no shirt on, but strings or bracers over his little bony body. "How can I whip this child," thought he. "But I must do something if I keep this school." Everything was quiet as death. How come you to be without a shirt, Jim?" He replied, "My father died and mother is very poor. I have only one shirt to my name, and she is washing that today, and I wore my brother's big coat to keep warm."

The teacher, with rod in hand, hesitated. Just then "Big Tom" jumped to his feet and said, "Teacher, if you don't object, I will take Jim's licking for him." "Very well, there is a certain law that one can become a substitute for another. Are you all agreed?" Off came Tom's coat, and after five hard strokes the rod broke! The teacher bowed his head in his hands, and thought, "How can I finish this awful task?" Then he heard the entire school sobbing, and what did he see? Little Jim had reached up and caught Tom with both arms around the neck. "Tom, I am sorry I stole your dinner, but I was awful hungry. Tom, I'll love you till I die for taking my licking for me! Yes, I'll love you forever!"

Sinner friend, you have broken every rule, and deserve eternal punishment. But Jesus Christ took your scourging for you, died in your stead, and now offers to clothe you with his garments of salvation. Will you not fall at his feet and tell him you will love and follow him forever? "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Dear Aunt Bettie: Will you let a Cameron girl join your happy band of boys and girls? I would like very much to see this letter in print. My grandmother takes *The Herald* and I enjoy reading it very much, espec-

ially page ten. My hobbies are basketball and making scrap-books. I am thirteen years old, five feet, six inches tall, weigh 116 pounds. I am a Christian. I belong to the Cameron Missionary Baptist Church. I promise to answer all letters received, so you boys and girls from twelve to seventeen years old fill my mailbox.

Julia Kathleen Council,
Rt. 1, Cameron, N. C.

Dear Aunt Bettie: The *Pentecostal Herald* has such good reading. I also enjoy reading the Bible. I had a burden I felt like I could not yield to Christ. I prayed but seemed as though I could not get anywhere. I went to the altar and got a blessing that has wonderfully helped me along the way. I went deeper in prayer. I had heard people say that they could work and pray at the same time, and I wondered how that could be, but I found out that you can. Satan tempts us and if our faith holds out we will fight him and have the love of God in our hearts. The Lord speaks to us to know whether we are faithful and willing to follow him and have oil in our lamps. I would not give up the way of the Lord for this whole world. Father said on his death-bed for those that are not ready to get ready and those that are ready to be faithful. Our pastor's name is Rev. Paul A. Brodt; he preaches on sin, healing and sanctification. He preached about Samson where he lost his strength. I play for the service at church. I would hate to live in a world where there was no church. "Watch and pray that ye enter not into temptation." "Pray without ceasing."

"Have thine own way, Lord, have thine own way,
Wounded and weary, help me I pray;
Power, all power, surely is thine;
Touch me and heal me, Savior, divine."

Sarah Gant,
Rt. 2, Summerfield, Ohio.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my second letter to *The Herald*. I am in the sixth grade. I am twelve years of age. I have brown eyes and black hair. Let the letters fly to Edna Earle Morgan,
Rt. 2, East Newnan, Ga.

Dear Aunt Bettie: Will you please make room for a little Tennessee girl? This is my first letter to *The Herald* and I would like to see it in print. I am fourteen years of age, my birthday is June 25. I am five feet and four inches tall, weigh 108 pounds. I have blond hair, blue eyes, fair complexion. Have I a twin? I am in the eighth grade and I hope to finish and go to high school. I am not a Christian but hope to be some day. I would like for someone to write me for I am so lonesome and would like to have a lot of pen-pals. I enjoy reading page ten. I will try to answer all letters I receive.

Manil Powers,
Scotts Hill, Tenn.

Dear Aunt Bettie: Here comes a Tennessee girl who wishes to join your happy band of boys and girls. I am ten years old my next birthday, February 26. I have blue-gray eyes, four feet and six inches tall and medium complexion. I am in the fifth grade. My teacher is Joe Parsons. I like to go to Sunday school. My favorite hobbies are swimming, playing ball and piecing quilts. I have two sisters and one brother. I would like to exchange snapshots with some one. This is my first attempt to write. Don't forget to write to this little Tennessee girl.

Claudia May Powers,
Scotts Hill, Tenn.

Dear Aunt Bettie: Will you let me in a few moments to speak to the shut-ins? I know what it is to be a shut-in. I've been one for seven

years. I fell while I was walking on smooth ground in the yard and had to be carried into the house and put to bed. After some time was put into a rolling chair. Mother died while I was so small I cannot remember her. I was raised by a stepmother and she taught me to pray. My folks are all dead, except one sister and myself. I am eighty-four and I can say my way is bright all the way. I know my Savior is with me night and day.

Mrs. J. J. Godfrey,
Rt. 5, Gainesville, Ga.

Dear Aunt Bettie: May an Idaho girl join your circle of girls and boys? I read page ten and enjoy it very much. I am a Christian. I went into the First Christian Church in Lewiston, Idaho. I am twenty-three years old. My birthday is March 12. I have medium brown hair, grayish blue eyes, fair complexion and am five feet, three and three-fourth inches high. I weighed about 115 the last time I weighed. Have I a twin? I would like to hear from Christian girls and boys.

Evelyn Hogaboam,
Rt. 1, Cullidess, Idaho.

Dear Aunt Bettie: I would like to join your group of boys and girls. This is my first letter to *The Herald*. Father takes the paper and I like to read page ten best of all. I am ten years of age, have red hair, blue eyes, light complexion, and am about four feet, five inches tall. My birthday is December 29. Do I have a twin? If I do, let me know and I will write to her. I go to school and Sunday school.

Wilmo Brown,
Creston, N. C.

Dear Aunt Bettie: Please move over and give room for a Kentucky girl to join your happy band of boys and girls. I am twelve years of age. My birthday is October 13. Have I a twin? If so, write me. I have black hair, gray eyes, dark complexion. I go to church at Rose of Sharon. My Sunday school teacher is Miss Zora Glidewell. I go to school at Hegira. My hobby is reading. I would like to have pen-pals from all over the States. Who can guess my middle name? It begins with M and ends with N, and has five letters in it. I will answer all letters I receive.

Lowell M. Thrasher,
Hegira, Ky.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading *The Herald*. Mother and Daddy have been taking it for nearly seven years. I live in a Christian home. I was converted at Indian Springs camp ground at the age of eight. We go there every year. I do love to hear Dr. Morrison preach. Aunt Bettie, I hope you can be there this summer. I belong to the Methodist Church. Our pastor is Rev. Charles W. Crowe. He preaches full salvation and we like him, his wife, and little baby, Evangeline, very much. Daddy is Superintendent of our Sunday school and mother teaches school and a Sunday school class. I have one sister fifteen years old. I have a pet dog named June. My birthday is April 26. I am eleven years old and my middle name begins with an E and ends with an A, and has four letters in it. Pray for us and write to me and I'll try to answer all letters.

Carleen Brown,
Muscadine, Ala.

Dear Aunt Bettie: Will you let a Missouri girl join your happy band of boys and girls? Grandmother takes *The Herald* and I like to read page ten. I will be nine years old August 3. I am in the fourth grade. My schoolteacher is Miss Pauline Parsons. The name of my school is Pleasant Valley. I go to Sunday school. My Sunday school teacher is Miss Mildred Tinsley. I have a little sister three years old, named Margaret Ann. Who can guess my middle name? It begins with J and ends with E, and has ten letters in it. I will answer all letters I get.

Nancy J. Dodson,
Rt. 1, Lowry City, Mo.

Dear Aunt Bettie: May I join your group? I am a girl of around eighteen and am five feet, ten inches tall.

Gospel Tents

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DALTON, GA.
39 Years in Business.

Hymn Interpretations

CHARLES C. WASHBURN



The purpose of this book is to awaken a new and a deeper appreciation of the literary and spiritual content of hymns. The work is based on years of careful study of the greater hymnals, and upon close observation of the superficial use of hymns.

Eighty-two great hymns are studied in this book, with special emphasis upon their historical background and spiritual significance. Price 40c

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Evangelistic Sermons.

A volume of fifteen Evangelistic Sermons has just been published entitled, "The Power of Christ." The first sermon in the book is by Dr. George W. Truett and carries the same title as the book, "The Power of Christ."

Some of the other sermons are: "The God of the Burning Bush," "Beautiful Failures," "A Changeless Message for a Changing World," etc. etc. 208 pages, bound in cloth. Price \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

I have had the glorious experience of being justified and a little later sanctified. God called me to be a minister of the gospel when I was attending Albion College. I was forced to leave Albion because of lack of funds, but God has since shown me that I should go to God's Bible School in Cincinnati to prepare for his work. I should like to hear from any one who would care to write me, and I will try to answer all letters as soon as received. One who is endeavoring to serve the King of kings.

Anna Watt,
Farmington, Mich.

Dear Aunt Bettie: I am a little girl seven years old. I have blue eyes, brown hair, weigh 60 pounds. I am in the second grade. My Sunday school teacher is Miss Clara Mae Wiley. My schoolteacher is Miss Rogers. Mama helps me read page ten. This is my first letter to *The Herald* and I would like to see it in print.

Catherine Brawner,
Rt. 2, Frankfort, Ky.

Dear Aunt Bettie: Please give room for a Kentucky boy to join your band of boys and girls. I am twelve years old, have dark hair, blue eyes, and fair complexion. My birthday is April 13. Have I a twin? I live on a farm with my parents in the hills of Western Kentucky. I have one sister older than I and one brother and sister younger. My hobby is reading good books and raising chickens. I am a Christian and belong to the M. E. Church. I am glad there are boys and girls who are living for Jesus. Sister takes *The Herald* and passes it to us to read. I like to read page ten and many other good pieces. I am in the eighth grade. I hope some day to attend Asbury College.

Tharp Johnston,
Lamasco, Ky.

Dear Aunt Bettie: Will you let a girl from Iowa join your happy band of boys and girls? I am ten years of age. My birthday is May 2. Have I a twin? I have auburn hair. I go to Prairie Bell school. My teacher is Mrs. Marie Marff. I go to the Trinity Evangelical and Reformed Church. My Sunday school teacher is Miss Odetta Wildasin. I like her very much. I have a brother named Emerson Wayne. He is three years old. I enjoy page ten very much. Grandmother takes *The Herald* and it is through her we got to taking it.

Clella Mae Weimann,
Moscow, Iowa.

STARTLING TITHING INCIDENTS

Rev. W. Evans Burnett.

The author of these true tithing incidents in all his writings and public addresses has always carefully, and even studiously, endeavored to avoid the melodramatic, or even be mildly sensational, and for that reason when I decided to give these incidents to the public the word "startling" was not acceptable to me until I felt it was in no sense an exaggeration.

After about four years training in the Christian Workers' Training Home, in Atlanta, Ga., under the direction of one of the most successful religious leaders and evangelists of the past half century, Rev. Elmer E. Shelhamer, during which time the work assigned me was in "The Repairer" printing office, I decided to move to Birmingham, Ala. While engaged in mission work there I became acquainted with Miss Willie Cason to whom I was married. Soon after this event we decided to start for a new field of labor in the great southwest.

My training in the printing office in Atlanta was useful to us in getting started in the southwest, and during the first two or three years in our new field I worked in at least four religious printing offices, one of which was the Texas Holiness Advocate, my boss being Brother Charlie McConnell. This religious paper, the organ at that time of that wonderful organization, "The Texas Holiness Association," was moved to Kansas City and was changed into the first church paper of the Pentecostal Church of the Nazarene, as the church was known at that time.

Later on we became associated with Rev. J. T. Upchurch and wife, at Arlington, Tex., who were recognized as two of the most successful rescue workers in America. They very kindly gave me a place to work in the printing office which assured me a salary enough to meet our training expenses by being careful spenders. The management of the work employed an experienced musician and band man to teach music and organize an orchestra soon after we started to work with them. We had a chance to purchase a good violin at a reasonable price so that wife could learn, and have a place in the orchestra. This violin played a very important part in things with us there, but not in the way that we had anticipated or intended by any means.

The country at that time was just beginning to recover from one of the most serious financial panics of the past century, and money became very scarce with which to operate the Berea Home so that some sort of retrenchment had to be made. We were the youngest paid workers there in point of service, and we, as cheerfully as possible, accepted a forced vacation. In a way that has no direct bearing on this story, and because of which we can say nothing at this time, this lay-off proved a great blessing to many souls. But when you have had to be very careful all along as we had to be, to keep things going, and still keep out of debt, a layoff meant that we had to believe God more than ever, for about the only thing we had saved convertible into cash for this emergency was that violin.

The rent on the little four-room cottage that the young preacher and dear little family called home was soon to become due, and we had always paid our landlord (who did not

believe in holiness enough that you could tell it) in advance. There were food and fuel enough on hand to last until my vacation could be terminated (we hoped), but that rent day was drawing perilously nigh, and we were burdened no little about where that seven dollars was coming from with which to pay another month's rent. There seemed to be absolutely no work of any kind elsewhere to be obtained in order to get the money, even though we became so desperate about our enforced idleness that we went so far as to try a job working with the section hand men of the railroad tracks, which work they very humorously styled "sniping." I did not last long enough with them in the blazing hot sun, with my tender, printing-office hands, and with my back almost broken, to find out just why they gave the work such a funny title. This was certainly one time in my life that I was in the unenviable position of being too light for heavy work, and too heavy for light work.

Time and tide wait for no man, and that rent time was drawing ruthlessly nigh. We waited until the zero hour, which was Saturday afternoon, before we started out with our much treasured violin to sell for the ten dollars that it cost us, our prospective purchaser being the editor of the weekly paper, who had already told us he wanted it if we ever thought of selling.

The first of the month was on the following Monday. You see the violin was beginning to play, but the tune was a requiem to wife's hopes of becoming a member of the orchestra, to say nothing of being able to use the instrument elsewhere in the Lord's work when opportunity presented itself.

Faith without works is dead, we are taught, and hence out we started with that violin to do everything we could, or knew how to do, and at the same time trust in the Lord. But, lo, and behold, we found out that even if our intentions are the very best, and we are doing everything possible, that often these things are not good enough, and do not every time accomplish what we had hoped and needed. The newspaper editor informed me when I arrived at his office with the violin that "the ghost had walked" at the printing office that afternoon, and that he had only one five dollar bill left. When the ghost walks in a printing office it means that they had a pay day. That ten for the violin meant rent money enough, and three dollars to spare, but five dollars, well, you can see for yourself that five dollars never did make seven, ordinarily. But we have more than just an ordinary heavenly Father. In fact there is nothing ordinary about him or anything that he does, for many times his works are extraordinarily extraordinary, if you know what I mean.

Returning home somewhat crestfallen, with the five dollars in my pocket, it seemed to me, in a way, that I had just as well not have the five, for no earthly financier ever was able to turn five dollars into seven without some sort of business exchange, and I had no way to put that five to work on late Saturday afternoon that I could think about. But I was still believing all I knew how to believe, and still determined to have that money for rent (all of it) by Monday somehow. You understand I could have borrowed the balance easily, but

that is just what I had decided not to do.

After leaving town an unseen personality joined himself to my company, and was solicitous as to how I felt with only five dollars on hand, and besides this, he said, I had to pay fifty cents out of that as tithe money. In view of the fact that I could not produce proof that tithe had been paid on that ten paid for the violin, and to be on the safe side about it, I told this unseen Personality that if he felt that way about it that I certainly would pay fifty cents tithe on the five. So instead of the five increasing, the tithe taken out was causing it to shrink. But maybe you never did have to wonder where such small amounts as I have mentioned are to come from, and possibly you are amazed that such small amounts should cause any anxiety? Rev. Homer Hodge, a Free Methodist minister, now residing in California, once told me in Georgia that the late Rev. A. B. Simpson, a man of great faith, at one crucial time in his life, did not have so much as a two cent stamp with which to mail an important letter, but who afterwards in Atlanta took up one of the largest offerings for foreign missions that has ever been taken up at any one time.

Things were heading up for a show down, and though you may have never had your back against the wall for any amount, I do not mind confessing that the situation was tense with us, incredible as it might seem with the small amount of money involved,—only two dollars fifty cents by Monday. The beautiful part of the whole affair is that God never fails any tither who is obedient, and lives by faith and prayer, and he did not fail us, even though it was not until ten o'clock that same Saturday night that the needed money was placed in our hands.

The startling part about this incident was that only two persons in all the world knew what was going on, and that was wife and myself. There was no possible way for anybody to know how much money we actually needed, even if anybody suspected that we needed any at all. That Saturday night after we had our usual family prayer, and had put our little children to bed, a friend came in for a visit that we had not seen for two weeks. Before leaving he inquired about our affairs, for he knew that we had been out of work. We told him the truth by saying that we had an ample supply of groceries, and some of the Lord's tithe money on hand; but that is all we told him. Preparing to leave, he looked down on us with something closely akin to disgust, and said: "I guess if you were starving you would not tell anybody." With these words he reached his hand into his pocket, and pulled out what he said was all the money he had, and gave it to us. The amount was exactly two dollars and fifty cents, and just exactly what we needed. That was one time a real camp meeting only cost so little in actual cash, for we certainly had one there that night, and our friend helped us celebrate when we informed him that was exactly the amount that we had been praying for that day, and also why we were praying for that amount. It seemed God actually handed us money from heaven. What do you think?

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TIME.

Time surely, quickly passes on,
And takes us nearer to the end,
But then, if at the end we hold,
The Master's hand in love untold.
Can transient pleasure mar the way
Which leads to that triumphant day,
Or earthly joys transcend?

What lasting joys can earth bestow,
Comparable to joys on high?
What loving friend has power to love
With constancy as Him above?
I've tried in vain such love to find,
With yearning heart and soul inclined,
But turned again to sigh.

Time surely, quickly passes on
And I to Jordan's bank must go,
Methinks, I hear its waters roll—
But what care I, if but my soul
A place beside the throne is given,
And place my hand in that one river:
With nails, my debt to pay.

—Richard Sykes.

Yes, Dr. Morrison,

I want to send THE HERALD from now until January, 1939, to the Jail, Hotel, Hospital and Barber Shop at a cost of only \$1.00 for the four.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, B. ACKSHEAR, GA.

Lesson IV.—July 24, 1938.

Subject.—Gideon: Following God's Plan. Judg. 7:4-7, 15-23.

Golden Text.—Have not I commanded thee? Be strong and of a good courage. Josh. 1:9.

Practical Truth.—It is through the power of God that his people triumph. Place.—The Valley of Jezreel.

Introduction.—It is difficult to study these old-time characters from a New Testament standpoint. We cannot judge them by our light, for God holds people responsible for the truth they have. If, for example, we take the matter of marriage, Abraham had two wives at the time Ishmael was born, and yet he was God's friend, and probably the best man in the world. Isaac seems monogamous, but his son Jacob, God's representative man during his life-time, had four wives. When we come to our study today, we find that Gideon had many wives and seventy sons, besides one extra by a concubine. If he lived today, he would be considered a monster of lust, but in those days the rule does not seem to have worked both ways, for a man could have as many wives as he wanted, but a woman could have but one husband. If we turn to the New Testament, we shall still find some difficulty, for while the spirit of the Testament undoubtedly calls for monogamy, some men in the church in good standing, had a plurality of wives, else Paul would not have said that bishops and deacons must be husbands of one wife.

That gives us a basis to work from. We must not judge such men as Abraham and Jacob and Gideon from the standpoint of New Testament teaching, much less from our present day convictions on subjects of morality. Gideon could not pass our standard at all, but in the darkness of his day, God selects him as a sample man, a man of might, and uses him to conquer the enemies of Israel.

Gideon lived at a time of moral degradation in Israel. After the death of Joshua the people lapsed into idolatry, and went from bad to worse. When they fell into idolatry God permitted their enemies to punish them until they cried to him for help. Then in the midst of their troubles, he raised up leaders, known as Judges, to defend them. They were forgiven, and prosperity was restored to them, but ere long there was another lapse into idolatry, and so it went on for a period of about 400 years. They provoked Jehovah's wrath and suffered the most direful consequences.

The destruction of Gideon's immense family by its internal strife, is pitiable. If I may use such a term, his illegitimate son of the concubine brought on the trouble. He grew ambitious, made a king out of himself over the little territory in which he lived, and had his seventy brothers slain to secure his throne. Again we are amidst the darkness of ancient times. What would be thought of the king of England today who would have his family killed for fear they might dethrone him. Such a thing is unthinkable. England walked out of that darkness long ago.

Take Gideon in the light in which he lived, he was a great man: but

take him in the light of the best modern civilization, and he was a monster. We might expect Hitler and Stalin to kill their rivals, or have it done, and if Gideon had killed any rivals, little would have been thought of it, but if the President of the United States of America would have rivals for his office shot down in cold blood, the world would stand aghast at such a horror. Wherefore, we must study Gideon as measured by the darkness that surrounded him; or we shall do him an injustice and misjudge him.

Notes on the Lesson Text.

4. The Lord said unto Gideon.—We are not told whether the Lord himself was present, or he was speaking through an angel. If it was an angel he was speaking for the Lord. Gideon was permitted to have good evidence that he had a divine message. The burning of the sacrifice by the mere touch of the angel's rod, was a miracle that should have satisfied Gideon, but he wanted further evidence, which was given to him by his wet and dry fleece. Then he was ready to act. He sacrificed his father's young bullock, and called upon the people to join him. 32,000 responded, but the Lord told him he had too many, and to send home all of the cowards, of whom he had a big crowd, for 22,000 left for safety. That left him 10,000 men, but the Lord told him that was too many, because if the enemy were conquered by that large number, they would say that they conquered them, instead of giving God the glory. My, my! How the big pronoun I does come to the front in the reports of some of our revivals!

5. So he brought them down unto the water.—It was a large pool of water formed by a spring. The test was to be made by the manner in which the men drank. All who lay down and put their mouths into the water to drink were to be sent home; while all who dipped up the water in their hands and lapped it with their tongues like dogs were to go into the battle. That reduced the battle force to 300.

7. The Lord said unto Gideon.—Were not the Lord himself talking to Gideon, this would be rank absurdity; "By the three hundred men that lapped will I save you." Three hundred men armed with nothing but pitchers and lamps and trumpets against an unnumbered host of Midianites, does not look like victory. But numbers mean nothing when one is on the Lord's side.

15. When Gideon heard the telling of the dream and the interpretation thereof.—He and his trusty servant had slipped down near the Midianite lines and were listening to a dream that one was telling the other. He dreamed that a barley loaf came rolling like a wheel into their camp and destroyed the tent. His partner replied immediately, "That means Gideon into whose hand God will deliver us." Gideon went back to his three hundred full of joy, and said to them, "Arise; for the Lord hath delivered into your hand the host of Midian."

16. He divided the three hundred men into three companies.—That was sensible. Although God was fighting the battle, it was proper for Gideon and his men to move in good order.

17. Look on me and do likewise.—Gideon had one third of the men with him, and they too had their pitchers and lamps and trumpets. At his given signal he and his men blew their trumpets, and broke their pitchers. The lights flashed, and the other two hundred did likewise. That looks small to us, but it struck terror into the hosts of the Midianites, as they cried: "The sword of the Lord and of Gideon."

19. The beginning of the middle watch.—The Jews divided the night into three watches, the middle watch being from 10:00 P. M. to 4:00 A. M. Later when they came in contact with the Romans, they changed from three watches to four, following the Roman method.

21-23. If you have a good imagination, picture to yourself 300 Israelites standing around the camp of the enemy blowing trumpets, breaking pitchers and waving lamps, and the Midianites fleeing pell-mell, stabbing the life out of their fellowmen in the darkness, thinking the Jews were upon them, and that they must run for their lives. The spirit of fear is closely akin to the mob spirit; and in either case, men lose their senses and act like maniacs.

At the call of Gideon vast numbers of Jews rushed into the battle, routed the Midianites and pursued them unto the border of Abel-Meholah, unto Tabhath. The battle was won without the loss of a man in Gideon's army.

PERSONALS.

A holiness camp meeting will be held at Enid, Okla., July 15-24, inclusive. The evangelist will be Rev. Harry Black, of Los Angeles, Cal. Let the people living near that camp rally to this great meeting and help to bring the lost to Christ.

Rev. Mose Jenkins, Milton, Ky., has open dates for revival meetings after July 17. References will be sent if desired.

Dear Herald Family: Have just closed in Waverly, Ga., what was considered a fine meeting resulting in the upbuilding of the community and some additions to the church. I have never had finer response to altar calls. The pastor, C. T. Lawhorn, was hesitant about asking me to such a small church but I gave him to understand that no place was too small for me, and I am so thankful that I had another privilege to put in some more efforts for the One who loved me well enough to die for me. Keep me on your prayer list.—In his service.—Charlie D. Tillman, Tillman's Crossing, Atlanta, Ga.

The Asbury Messenger Quartet were at Marseilles, Ohio, from June 9 to 19 inclusive. It was a union meeting including the four churches on my charge, two Christian Union churches, a Presbyterian Church and a Nazarene Church. There was complete unity from the start. The quartet was used of God in a special way both in singing and in preaching. Don Getty and Bob Weaver did remarkable preaching for young men. William Wiseman was an efficient songleader, and many remarked about the deep bass of Murry Lockard. Every boy acquitted himself with honor to himself and to Asbury College. There were about sixty at the altar. The last night it seemed that there was no stop. Some had prayed to victory be-



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fore others came to the altar. It was not possible to know just how many came, but the average estimate was about thirty-five for the one service. It has been years since there was anything like it in Marseilles. Asbury College should feel justly proud of the Messenger Quartet.—W. E. Ballinger, Pastor, Marseilles M. E. Charge, Toledo Dist., Ohio Conference.

Religious Novelties.

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THE TESTIMONY OF A CHINESE WOMAN.

Canton, South China.

My name is Wang Chen-ping, and I was born in a heathen family in Hunan Province. I served the devil from my youth. I never went to school and cannot read. My husband, Mr. Chen Te-chuan, was a tailor and lived in Canton, so I also went to Canton to live. He was converted to Jesus in 1910, but I did not know what that meant. I was afraid he was under some sort of a spell. I often exhorted him not to attend church. But he did not listen to me. Then I made up my mind to oppose him. Every day I went to my neighbor's house to gamble. I did not care for our house. When my husband returned from church I reviled him and said, "I know you don't like me to gamble but then I don't like you to believe in Jesus. The more you believe in Jesus, the more I will gamble; and the more diligently you go to church, the more lazily I will work at home. I will not cook for you when you come home from church." Oh, all these thoughts came from the devil. Even though he stopped going to church I knew I would still continue to gamble.

My husband had wonderful patience with me and exhorted me in a kind voice to go to church with him. Since he asked me so many times, I finally went. When I entered the church I saw many people singing together. Then they all stood up and prayed. When the preacher spoke they all listened without speaking back to him. I was much impressed but my heart was heavy and my ears dull of hearing, so I was not moved at all. When

we went home my husband said, "Is it not good to believe in Jesus?" And I replied, "It is." Then I decided to be baptized on the next Sunday.

After I was baptized the pastor saluted me saying, "I congratulate you on your receiving a new life." Of a truth, I did not get a new life at all. I continued to attend church for the next two Sundays, but I could not sing, pray or read my Bible, so I began to gamble again. However, I did not oppose my husband any more. Sometimes a Bible woman called on me. I didn't like to entertain her. I abhorred her presence and did not listen to her though she sat down and talked to me without being asked. I did everything I could to get her out of the house in a hurry so I could gamble. Thus I lived for more than ten years. I never prayed once during those years and had a very covetous heart.

Our shop began to lose money and then all of a sudden my husband was affected with a serious illness. This was in 1930. We sent him to three large hospitals, one after another, but no doctor could help him. Then I spent all my money and sold all my fine clothes. At last I had run into debt to the extent of more than \$700, so no one would lend me any more money. At this time it seemed my husband was near death. I didn't know what I would do. Then I began to pray to God day and night without ceasing. A few days later my husband died. I was in deep distress. No one had mercy on me. Then I pawned my furniture and used that money to bury my husband. At this time every one thought I could not continue my shop, but I prayed to God with a single heart and he answered me. He showed me all my sins and I confessed them all to him. I wept for more than ten days and nights. I wept for my sins and thank God he forgave me, loved me and came to live in my heart. Then I was changed and received new life. Since then I have never been absent from a single Sunday service.

Early in the morning of May 22, 1930, when I was praying, the Holy Spirit said to me, "Your hard times are over." As I heard this I simply trusted in God. I continued my business. I borrowed some money and got back my furniture and urged my assistants in the shop to go on and they obeyed me. God greatly blessed my business. After two or three years I had paid all my debts. In the year 1932 the O. M. S. opened a new mission at Tai-tung Road where I lived, so I attended it. In April of 1934 the pastor of the Chinese Christian Church I attended gave me a church letter and I have now joined the O. M. S. mission.

During a revival meeting held in Canton the Holy Spirit greatly moved me. He showed me my carnal heart and I prayed for it to be cleansed. The Holy Spirit filled me and I have come to know his love and power. I have joined an evangelistic band and go out to preach every week to those in sin. Oh, I am an ignorant woman and I never could do anything if the power of God were not in me. I have a desire to give up my business and serve the Lord. I have prayed about this matter, but the Holy Spirit said to me, "You do as much as you can where you are." I thank Mrs. Ha, the Bible woman of the mission, for teaching me to read. I am learning much every day from his Word. I

praise the Lord for the souls I have led to him.

The Oriental Missionary Society, Shanghai, China.

A MEDITATION.

John 3:16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

1 John 4:8: "He that loveth not knoweth not God; for God is love."

Matt. 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Rev. 20:15: "And whosoever was not found written in the book of life was cast into the lake of fire."

As I read his Word, I can picture a turbulent stream of humanity being swept on toward eternity, and there seem to be two who reach out from either side of the surging mass, whose dialogue I can hear. One of them is radiant and fair, with beaming eyes and rich musical voice, and his name is Love; while the other is dark and glowering, with claw-like, clutching fingers, and his name is Greed. The two were striving for mastery over the surging mass of humanity.

Greed: "You are too soft, too kindly, you'll never hold man in your power. You do not offer him anything for himself."

Love: "And what can you offer the world if you gain control, and who are your helpers?"

Greed: "Why, look back of me on this side of the stream. You can see great factories pouring forth all sorts of products: sumptuous garments, rich viands, liquors, weapons, death-dealing chemicals, munitions, machinery of every type, luxurious carriers for travel, self-flattering books and magazines, all piling up golden profits for their owners; men strutted with the power of politics; great universities where young men and women are led out into 'freedom of thought' and laxity of living, indulged self-expression. By all these things we minister to man's desire for money, desire for ease, desire for pleasure and sensual indulgence, desire for power, desire for revenge; and these are what hold men in my power. Who are my workers? Look, moving in and out amongst the throng, fair-faced Pleasure, sweet-voiced Appetite, golden-mouthed Education, self-important Intellect, soul-tortured Remorse, pseudo Science, honeyed Hypocrisy, false Religions, demagogue Political Power; all these are my henchmen, and the directive power over all, over me, whose one great desire it is to control the souls of men, is one whom men call Satan, but we call him our Prince, and he defies all antagonists. Can you not see our influence over humanity?"

Love: "Yes, truly, pitifully do I see your sway over human hearts; and I also see starved, suffering laborers and little children, with no share in those piled-up profits; see disease-cursed bodies flung aside by your fair-faced Pleasure; I see battlefields strewn with mangled bodies from your death-dealing munitions and weapons; I see wrecked homes from your drugs and liquors; I see hopeless youth come from your educational institutions. I see cold, dead churches having a form of godliness, but without power. I see souls destined for hell because of your false religions. And as surely do I see back of you a dense, black cloud—SIN—

darkening all the horizon, through it a lurid vision of the one who directs you, the one who would, if he could, usurp the very throne of God; but just as surely can I look ahead and see the yawning chasm toward which your followers and victims are being swept—a place of endless, tortured remorse."

Greed: "Well, my soft friend, what can you offer to entice and hold humanity, and who are your messengers and helpers?"

Love: "Look across the stream. There you can see, first of all, a golden Book, in whose pages men may find the true Way of Life; then happy homes where all are gathered about the family altar where this Book is revered and studied; you can see also factories and shops where happy faced, contented workers share in the benefits of the profits made by honest, God-fearing owners; you can see real Christian schools where young men and women are led into true science, and to love and fear God; you can see hospitals where Christ-loving doctors and nurses tenderly care for those whose bodies are broken; you can see happy, loved old people and children; you can see faithful Christian men poring into science to find ways to help men live true, better lives; you can see children fearless because they are taught to trust God; you can see the spires of true Churches of Christ, with born-again ministers where those lost in sin and gripped by your evil workers, are given the glad news that their sins may be forgiven and cleansed by the shed blood of Jesus Christ, and where in heartbroken repentance, they are turning away from your master and seeking God. Do you see back of all these a fair city, a haven of peace; and standing between the black cloud of sin and this fair haven, is a cross on which there once hung One from whose side there poured the cleansing stream? At the foot of the cross is a tomb into which your master thought he had finally thrust that pierced form; but lo! the tomb is open and radiant beams of light point upward to the heavenly city where we see this glorious One on his Father's throne, calling to those in the surging stream of humanity, 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' And see, his name is Love, and he is King of kings, and Lord of lords. 'Tis through this One, by the power of his wonderful sacrifice, that we seek to reach and guide all in that mass of men and women and children who will heed his voice and choose his way. This is what we offer to the world; but it is available only for those who choose the right way and turn their backs voluntarily upon your master and your allurements."

Laura M. White.

TESTIMONY.

I feel led to give my testimony that it may be the means of winning precious souls to my Savior and that it may also encourage others who are seeking full salvation. About five years ago we had revival meetings in our log chapel in our little town. I went forward one night when the altar call was given, but I didn't make a complete surrender. Although for a period of time I stayed away from the dance, show, etc., yet I had the carnal mind and longed to go back to these former amusements. So I did,

When Folks are Sick They Like to Be Remembered.

Why not order our Get Well Post Card Assortment as described below? Twelve Post Cards to send to the sick and convalescing. The designs printed by the multi-color process include cheery bunches of bright flowers, blue-birds, quaint little cottages, ships, etc., etc. In addition to the Scripture verses there are such messages as "Sailing Along To The Port Of Good Health," "Hope You'll Soon Be Well," etc. A card from a friend will frequently do more good than many doses of medicine. Price 20c a package of 12. Order Assortment GW.

DIVORCE WARNING!

This copyrighted booklet, just published by John L. Saum, Grover Hill, Ohio, is a twelve-thousand-word expose of divorce. It points out the real, hidden cause, and how the Church can end the divorce epidemic. We do not need any new laws. It is in perfect harmony with Jesus' teaching—also with common sense. Price, postpaid, Twenty-five Cents. PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

but found no pleasure in them, but was disgusted instead. My old friends and acquaintances were drinking and carrying on in a riotous manner. One mid-winter's night at a dance, two girls offered me a drink of beer, but, thanks be to God, he gave me power to say "no." My old friends did not seem to have much use for my company after refusing to partake in their worldly pleasures. On the way home I suffered intensely from the cold and was so discouraged and sick of worldly pleasures that I made up my mind to give them up and by God's grace, I did. Later, I was asked by another party to go to a dance in a country schoolhouse. I gave him no particular answer, but instead of going to that dance, I was led back to the church where I could again hear his Word and sing spiritual songs. With the coming of spring, the roads for a time became impassable, and I stayed at home, being unable to attend church. However, God was dealing with me about my sins, and gave me a willing heart to surrender them one by one. April 14, 1934, dawned, my spiritual birthday! It was a beautiful spring day and as I went about my work of tapping the sap from the maple trees in our grove, I felt empty of things of the world. I rejoiced as I sang this wonderful chorus over and over,

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

These words grew sweeter and deeper each time that I sang them. Along about noon, as I was near a big maple tree, I met God, as Jacob did across the ford Jabbok. God melted my heart right there and then. I really thought my whole heart was going to go, and oh, how he came in with all his fullness. Dear reader, don't give up seeking him. Get right with God in every way. Confess your sins to him. Accept his Son Jesus as your personal Savior and surrender your all to him. You, too, will then have the joy of full salvation. Truly, salvation is real through Jesus Christ our Lord. He has given me this wonderful promise in Jeremiah 33:3: "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not." Praise the Lord! He is my God and Savior. Amen!

Harry M. Halverson.

It is true that the most important feature of the Aldersgate cultivation is to provide for the continuation of the movement. An indispensable book for this inspiration and aid is "The Romance of The Upper Room." Price \$1. Herald Office.

EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
(850 2nd Ave., North, St. Petersburg, Fla.)

ARMSTRONG, C. I.
(Chazy, N. Y., Box 96)

ARTHUR, FRANK E.
(Rt. 2, Hinsdale, Ill.)
Hugheville, Pa., July 7-17.
Towanda, Pa., July 18-31.
Romeo, Mich., August 4-14.
Wichita, Kan., August 18-28.
Gaines, Mich., Aug. 31-Sept. 4.

BECK BROTHERS
(1370 So. 3rd St., Louisville, Ky.)
Harrisburg, Ill., June 20-August 1.
Waterford, Ohio, August 14-28.

BLACK, HARRY
(511 Coleman Rve., Los Angeles, Calif.)
Enid, Okla., July 15-24.
Clinton, Pa., July 25-August 7.
Windber, Pa., August 8-14.
Oakland, Md., August 15-21.
Junction City, Kan., Aug. 23-29.
Joplin, Mo., August 30-Sept. 11.

BRASHER, J. L.
(Attalla, Ala.)
Corbin, Ky., July 7-17.
Boaz, Ala., July 19-23.
Atlanta, Texas, August 11-21.

BUDMAN, ALMA L.
(Muncy, Pa.)
Hugheville, Pa., July 7-17.
Open date—July 18-August 24.
Gaines, Mich., August 25-Sept. 5.

BUSH, RAYMOND L.
(Evangelist, P. O. Box 45, Sebring, Ohio)

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Bonifay, Fla., July 7-17.
Hartselle, Ala., July 21-31.
Sioux City, Iowa, Aug. 4-14.
Clarksburg, Md., Aug. 18-28.
Page, W. Va., Sept. 8-18.

CARNES, B. G.
(Wilmore, Ky.)
Eddyville, Ky., July 19-24.
Nacogdoches, Tex., July 25-August 7.
Tolu, Ky., August 25-Sept. 4.

CARTER, JORDAN W.
(Wilmore, Ky.)

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)

CONNETT, MILTON
(Evangelistic Singer, 1209 E. Elm St., W. Frankfort, Ill.)

COUCHENOUR, H. M.
(145 Canton Ave., Washington, Pa.)
Bentleyville, Pa., July 7-17.
Sebring, Ohio, July 21-31.
Findlay, Ohio, August 4-14.

CROUSE, J. BYRON
(Wilmore, Ky.)
Eaton Rapids, Mich., July 28-Aug. 7.
Frankfort, Ind., Aug. 12-21.
Delanco, N. J., Aug. 26-Sept. 5.

DENTON, JOE
Allentown, Pa., July 29-August 7.
Chesaning, Mich., August 14-Sept. 4.
Traverse City, Mich., Sept. 11-Oct. 2.

DeWEERD, JAMES A.
(Gaston, Indiana)
Losanville, Ind., July 6-16.
Open dates—July 24-Sept. 25.

DONOVAN, JACK
(1250 So. First St., Frankfort, Ind.)
Soldier, Ky., July 12-25.
Letts, Ind., July 29-August 7.
Sandusky, Mich., August 14-28.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia, S. C.)

FAGAN, HARRY AND CLEONA
(Singers, Pianist and Children's Workers, Shelby, Ohio)

FERGUSON, DWIGHT H.
(Ferguson-Cashy Evangelistic Party, Cardington, Ohio)
Philadelphia, Pa., July 17-31.
Beulah Beach, Ohio, August 5-14.
Kearney, Neb., August 18-28.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Farmersburg, Ind., July 12-24.
Milwaukee, Wis., July 27-Aug. 7.
Plainview, Texas, August 16-28.

GALLOWAY, GEO. M.
(625 W. Jefferson St., Springfield, Ohio)

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
Corbin, Ky., July 24-Aug. 7.
Marion, Ind., August 10-24.

GROCE, J. W.
(Box 1283, High Point, N. C.)
Stokesdale, N. C., July 7-17.
Lexington, N. C., July 18-31.
Leicester, N. C., August 1-10.

HAMES, J. M.
(Greer, South Carolina)
Reading, Pa., July 25-31.
Conneautville, Pa., August 5-14.
Normal, Ill., August 18-28.

HART, RALPH E.
(26 Harrison St., Coldwater, Mich.)
Coldwater, Mich., July 7-17.
Petersburg, Mich., August 18-31.

MOBBS, E. O.
(Westfield, Ill.)
Charleston, Mo., July 17-31.

HODGIN, G. ARNOLD
(Wilmore, Ky.)

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville, Kentucky)
Terre Haute, Ind., July 17-31.
Aspin Grove, Ky., Aug. 5-19.
Knoxville, Tenn., Aug. 21-Sept. 4.

HUGHES, GUTHRIE.
(Science Hill, Ky.)
Greyspring, Ky., July 25-Aug. 7.
Tiffin, Ohio, August 8-21.

HUTCHERSON, CY
(Glasgow, Ky.)
Big Springs, Ky., July 3-17.
Morganfield, Ky., July 24-August 7.

JAMES, MR. AND MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)
Milton, Ky., July 4-17.
Midway, Ky., July 18-31.
Ramsey, Ind., August 13-21.
Water Valley, Ky., August 22-28.

JOHNSON, ANDREW
(Wilmore, Ky.)

JOPPIE, A. S.
(830 So. Park, Owasso, Mich.)
Oklahoma, Tex., July 22-21.
Boyne City, Mich., August 19-28.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Lissie, Tex., July 2-21.
Hartselle, Ala., July 21-31.

KUTCH SISTERS
(Singers and Playing Evangelists, 797 Lehman St., Lebanon, Pa.)
Union Deposit, Pa., July 18-31.
Glassboro, N. J., August 11-17.
Halifax, Pa., August 19-28.

LEWIS, M. V.
(617 N. Lexington Ave., Wilmore, Ky.)
Chattanooga, Tenn., July 10-30.
Roanoke, Va., August 1-14.
Monrovia, Md., August 18-28.

LINCICOME, F.
(Gary, Indiana)
Lake Pleasant, Mich., July 15-24.
Moers, N. Y., July 31-August 4.
Portage, Ohio, August 18-28.

LONG, J. C.
(Telford, Pa.)

MARTIN, E. H.
(Song Evangelist, 566 North Hays, Jackson, Tenn.)
LaMesa, Tex., July 3-17.
Arkadelphia, Ark., August 19-29.
Hope, Ark., Sept. 25-Oct. 7.

McAFEE, H. H. AND WIFE
(Flovilla, Ga.)

MARTIN, RUTH RUSH.
(Preacher, Children and Young People's Worker, Farina, Ill.)

MAITLAND, H. C.
(10105 College Ave., Winfield, Kan.)

MILBY, E. CLAY
(Bentonville, Ark.)
Bethany, Okla., July 7-17.
Columbus, Ohio, July 21-31.
New Albany, Ind., August 4-14.
Wichita, Kan., August 18-28.

MILLER, JAMES
(420 E. 12th St., Indianapolis, Ind.)
Ft. Wayne, Ind., July 21-25.
Ft. Smith, Ark., July 29-August 7.

MONTGOMERY, LOYD
(1204 Hulman St., Terre Haute, Ind.)
Detroit, Mich., July 10-24.

MULLET, WALTER L.
(733 N. Grant St., Wooster, Ohio)
Bentleyville, Pa., July 7-17.
Wilmore, Ky., July 21-31.
Mt. Vernon, Ohio, August 4-14.

NETTLETON, GEORGE E.
(4420 1/2 Melrose Ave., Los Angeles, Cal.)

OVERLEY, E. R.
(3264 Del. Ave., Cincinnati, Ohio)
Scottsville, Ky., July 17-31.
New Albany, Ind., August 4-14.
Richland, N. Y., August 16-18.

OWEN, JOSEPH
(Boaz, Ala.)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, Ohio)
Cherokee, Okla., July 14-24.
Eaton Rapids, Mich., July 28-Aug. 7.
Wichita, Kan., August 18-28.
Broughton, Kan., August 30-Sept. 11.

PAPPAS, PAUL JOHN
(314 Diston St., Tarpon Springs, Fla.)

PARKER, J. E.
(415 North Lexington Ave., Wilmore, Ky.)
Nelsonville, Ohio, July 4-17.
Myrtle, Miss., July 19-31.
New Albany, Ind., August 4-14.

PAUL, JOHN
(University Park, Iowa)
Athens, La., July 24-31.
Mt. Vernon, Ohio, August 4-14.

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICHARDSON, M. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Pleasantville, Ky., July 4-17.
Saco, Ky., July 18-31.
Flemingsburg, Ky., August 4-14.
Water Valley, Ky., August 18-28.

RIDOUT, G. W.
(162 Yale Road, Audubon, N. J.)
Argentina, Uruguay, Brazil, So. America, July—November 1.

ROBERTS, T. F.
(821 Belview Ave., Wilmore, Ky.)

RUTH, ELLA
(Marksview, La.)
Stafford, Kan., July 21-31.
Atlanta, Tex., August 11-21.

SANDERS, HERBERT W.
(2642 Diamond St., Philadelphia, Pa.)
Collingswood, N. J., July 15-24.

SHRODE, GERALDINE
(Center, Ind.)
Cloverport, Ky., July 1-20.

TERRY, THOS. L.
(Preacher and Singer, Roachdale, Ind.)

THOMAS, JOHN
(Wilmore, Ky.)
Ferndale, Wash., July 14-24.
Okanogan, Wash., August 11-21.

WATTS, EMMA T.
(1400 Fairmont St., N. W., Washington, D. C.)
Locus Grove Camp, Va., Aug. 19-28.

WILLIAMSON, S. H.
(897 Salem Ave., Hagerstown, Md.)
Lexington, Ky., July 12-17.
Kenosha, Wis., July 20-31.
North East, Md., August 4-14.
Open—August 14-28.

WILSON, D. E.
(38 Fredrick St., Binghamton, N. Y.)
Fulton, Ind., July 4-17.
Ft. Wayne, Ind., July 21-31.
Menden, Ohio, July 31-August 14.
Hopkins, Mich., August 18-28.

WISEMAN, PETER.
(Asbury College, Wilmore, Ky.)
Port Allegheeny, Pa., July 7-17.
Freeport, Pa., July 18-24.
Ontario, Can., July 25-31.
Eldorado, Ill., August 4-14.
Brown City, Mich., August 19-28.
Prescott, Ontario, Can., Aug. 29-Sept. 4.
Canton, Ohio, Sept. 8-18.

Camp Meeting Calendar.

ALABAMA.
Hartselle, Ala., July 21-31. Workers: Rev. O. H. Callis, Rev. J. B. Kendall. Write Mrs. Guy Puckett, Moulton, Ala.

ARKANSAS.
Bexar, Ark., Sept. 2-12. Workers: Rev. E. G. Shews. Write Vada Lee Beard, Union, Ark.

CALIFORNIA.
Mt. Shasta, Calif., July 17-31. Workers: Rev. Win. Kirby, Miss Clara Ford. Write Mrs. Olive M. Birch, Mt. Shasta, Calif.

COLORADO.
Denver, Colo., August 4-14. Workers: Rev. Bud Robinson, T. M. Anderson, D. I. Vanderpool, John Mandtler. Write Melza H. Brown, 503 Dela. Denver, Colo.

GEORGIA.
Flovilla, Ga., (Indian Springs), August 11-21. Workers: Dr. H. C. Morrison, Dr. Paul S. Rees, Dr. Z. T. Johnson, Rev. Henry Bennett, Rev. Henry Screws, Mrs. J. M. Glenn, Mrs. Elizabeth Betts Sneed, Rev. Homer Jenkins. Write J. M. Glenn, Lyons, Georgia.

FLORIDA.
Bonifay, Fla., July 7-17. Workers: Rev. O. H. Callis, Rev. Sam Haynes, Rev. Clyde B. Rogers. Write A. H. Vanlandingham, Greenwood, Fla.
Ft. Pierce, Fla., August 25-Sept. 4. Workers: Rev. Mason Lee, Rev. H. H. McAfee and wife, Rev. F. W. Kohler, Trevecca Quartet. Write Mrs. Austin Brown, care Clerk's Box, Lake City, Fla.

ILLINOIS.
Tilden, Ill., July 14-24. Workers: Rev. Allie Irick, Rev. Charles Stalker, Mr. Wesley Sisten. Write Ardell Rees, Tilden, Ill.

Bonnie, Ill., August 18-28. Workers: Dr. Virgil Moore, Rev. C. B. Fugett, Prof. John E. Moore. Children and Young People's Workers, Revs. Mary Oliver, May Paul, Pianist, Mrs. Gladys Hodges. Write W. T. Lawson, Sec. 1205 N. Maple, Benton, Ill.
Kampsville, Ill., August 18-28. Workers: Rev. Gene Phillips, David and Dorothy Mackey. Write Mrs. J. P. Suhling, Kampsville, Ill.

Normal, Ill., August 18-28. Workers: Rev. F. J. Mills, Rev. J. M. Hames, Boyce and Catherine Pierce, Miss Mary Ann Gundy. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.
Sherman, Ill., August 4-14. Workers: Rev. Gene E. Phillips, Hilman Barnard, Rev. Delia B. Stretch. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Illinois.

INDIANA.

Nashville, Ind., July 7-18. Workers: Rev. Earl King, Rev. O. L. King, Bates Sisters. Write Mr. Mart Walker, Nashville, Ind.
Indianapolis, Ind., (Salem Park), July 7-17. Workers: Dr. Nathan C. Beskin, Rev. Joshua Stoffer, Mrs. Esther Hancock, Miss Mabel Fair. Write W. H. Graef, 101 Alton Ave., Indianapolis, Ind.
Fairmount, Ind., August 20-28. Workers: Rev. R. D. Wise, Rev. E. L. Henderson, Rev. Raymond Lewis, Miss Dorothy West, Rev. Clifford Hoover, Rev. H. T. Hawkins, Rev. Noel Winterholter. Write Rev. E. L. Glover, Rt. 1, Plymouth, Ind.
Cleveland, Ind., August 26-Sept. 4. Workers: Rev. J. W. Short, C. B. Fugett, John Moore, McKinley Sisters. Write Miss Hansel Williams, Rt. 6, Greenfield, Ind.
New Albany, Ind., (Silver Heights), Aug. 4-14. Workers: Rev. J. E. Parker, M. and Mrs. E. Clay Milby, Mrs. Kenneth Hutcherson. Write A. A. Stone, 2431 Wal-

lace Ave., Louisville, Ky.
Letts, Ind., July 28-August 7. Workers: Rev. Jack Donovan, D. F. Slack, Wanda Ray, Leveil. Write Mrs. Bessie Carder, Letts, Ind.

IOWA.
Des Moines, Iowa, (Good Park) July 8-17. Workers: Rev. J. Lewis Arnold, Grantham, Pa., Male Quartet. Write Rev. H. W. Landis, 1149 W. 14th St., Des Moines, Iowa.

Keokuk, Iowa, August 18-28. Workers: Rev. L. E. Williams, Bates Sisters. Write F. W. Geiselman, Montrose, Iowa.
Knoxville, Iowa, July 21-31. Workers: Bishop Witter, Rev. J. W. Payne, Rev. H. W. Landis, Grantham College Male Quartet. Write Mary Wenger, Rt. 2, Knoxville, Iowa.

Tabor, Iowa, August 4-14. Workers: Rev. and Mrs. Ray Snow, Mrs. Geo. Robins, Miss Mabel Casler, Rev. J. Lewis Arnold. Write David Rosenstrater, Tabor, Iowa.
Dows, Iowa, July 5-17. Workers: Rev. G. Arnold Hodgkin and Jennie Hodgkin, Phil. Hinerman, Miss Virginia Bird, Miss Emily Evan, Miss Alma Wells. Write Dr. W. D. Turkington, Wilmore, Ky.

Lawson, Ky., August 26-Sept. 4. Workers: Rev. James R. Miller, Rev. and Mrs. R. A. Shank. Write Miss Lela G. McConnell, Pres., Lawson, Ky.

KENTUCKY.
Aliceton, Ky., August 4-14. Workers: Rev. B. F. M. Pahl, Rev. T. L. Terry, Vaughn Quartet. Write Rev. T. L. Terry, Roachdale, Ind.
Corbin, Ky., July 7-17. Workers: Dr. J. L. Brasher, Rev. J. Ray Watson, Rev. Dee Cobb, Mrs. Warner P. Davis, Rev. G. M. Rainey, Rev. O. Logsdon. Write Rev. Warner P. Davis, Carlisle, Ky.
Wilmore, Ky., July 21-31. Workers: Dr. H. C. Morrison, Dr. Joseph Owen, Rev. John R. Church, Rev. W. L. Mullet, Rev. Phil. Hinerman, Miss Virginia Bird, Miss Emily Evan, Miss Alma Wells. Write Dr. W. D. Turkington, Wilmore, Ky.

KANSAS.
Wichita, Kan., August 18-28. Workers: Rev. John F. Owen, Rev. F. A. Arthur, Rev. Howard Sweeten, Rev. E. Clay Milby and wife, Miss Jean Pound. Write Rev. Jesse Uhler, Clearwater, Kan.

Stafford, Kan., July 21-31. Workers: Rev. Harold B. Kuhn, Miss Ella Noth, Miss Father Mendenhall, Miss Loda Noth. Write Rev. Susie A. Shauder, 208 S. Key-stone, Stafford, Kan.

LOUISIANA.
Lake Arthur, La., July 8-17. Workers: Dr. Chas. H. Babcock, Prof. Moody B. Cunningham, Rev. Charlie M. Dunaway.

MARYLAND.
Mt. Lake Park, Md., (Mt. Top), August 3-21. Workers: Dr. Harold Paul Sloan, Dr. and Mrs. O. E. Williams and Party, Rev. Dan McNally, Dr. Frank N. Lynch, J. Roy MacMurry, Mr. Maring Swart. Write Rev. Paul R. Maness, Corinth, W. Va.

Monrovia, Md., August 18-28. Workers: Dr. O. H. Callis, Mr. and Mrs. M. V. Lewis. Write Milton Ruckelshaus, Md.

MASSACHUSETTS.
Douglas, Mass., July 15-25. Workers: Dr. Howard Jerrette, Rev. I. C. Mathis, Rev. Arthur Gould, Rev. John Riley, Miss Edith Cove, Mrs. Herman Keeler, Rev. Geo. Riley, Robt. Clougher, Pres. Write Rev. N. J. Raison, 41 Norwood St., Everett, Mass.

Smith Mills, N. Dartmouth, Mass., July 8-17. Workers: Rev. Tom M. Brown, Rev. C. B. Cox and wife. Write Mrs. Annie B. Cunningham, 88 Liberty St., New Bedford, Mass.

MICHIGAN.
Gaines, Mich., August 25-Sept. 4. Workers: Rev. Paul Rees, Dr. C. W. Butler, Rev. F. E. Arthur, Miss Eva Clausen, Miss Alma Budman, Mrs. Grace Heneks. Write Mrs. Grace Millard, care Paul Kyburz, Rt. 1, Augusta, Mich.

Mt. Pleasant, Mich., July 21-31. Workers: Rev. N. C. Prof. and Mrs. H. H. Price. Write Rev. Freeman A. Brun-sen, Mt. Pleasant, Mich.
Romeo, Mich., August 5-14. Workers: Rev. Joseph Owen, Rev. Frank E. Arthur, Rev. E. S. Patzsch, Mr. and Mrs. L. S. Miller. Write Rev. J. H. James, 19231 Hawthorne, Detroit, Mich.

Eaton Rapids, Mich., July 28-August 7. Workers: Dr. H. C. Morrison, Dr. S. H. Turbeville, Dr. John Owen, Rev. and Mrs. Byron Crouse, Rev. Hugh Townley, Miss Leah Brown, Rev. Roy V. Birdsall, 1011 Dakin St., Lansing, Mich.

MISSOURI.
Kansas City, Mo., July 21-31. Workers: Rev. C. E. Cowen, C. C. Riddle, A. C. Watkins, R. L. Kimbrough, T. J. Hackett, Mrs. Chas. A. Sigle. Write W. L. Armstrong, Ft. Scott, Kan.

NEBRASKA.
Kearney, Neb., August 18-28. Workers: Rev. J. T. Little, Rev. Dwight H. Ferguson, and Cashy Evangelistic Party. Write B. J. Patterson, Kearney, Neb.
South Sioux City, Neb., August 4-14. Workers: Rev. O. H. Callis, Rev. John P. Hantla, Rev. and Mrs. John H. Hall. Write Rev. John P. Hantla, care Wall St. Mission, 312 S. Wall St., Sioux City, Iowa.

NEW JERSEY.
Granville, N. J., July 14-24. Workers: Rev. Arthur Versar, Rev. Roy S. Nicholson, Rev. H. Willard Orthlip, Rev. Marion Whitney, F. M. Dendard, Rev. and Mrs. S. I. McMillen. Write Rev. J. Edgar Martin, Lenox Park, Trainer, Pa.

Aura, N. J., August 5-14. Workers: Rev. David Anderson, Rev. Lois Richardson, Rev. Carrie Hazzard. Write Miss Edith A. Dilks, Clayton, N. J.
Delanco, N. J., (Fletcher Grove), Aug. 26-Sept. 5. Workers: Rev. Geran Roberts, Rev. Z. T. Johnson, Rev. J. Byron Crouse, Rev. Frank Stranger, Miss Phyllis Ogden. Write Edward S. Sheldon, Collingswood, N. J.

NEW YORK.
Freeport, L. I., N. Y., July 27-Aug. 7. Workers: Dr. C. H. Babcock, Dr. Paul S. Rees, Rev. Geo. F. Failing, Prof. R. L.

Simpson, Rev. H. Willard Orthlip. Write Rev. Clifton T. Matthews, 106 Prince, L. I., New York.

Cohoes, N. Y., July 17-31. Workers: Rev. Warren C. McIntire, Rev. T. Anderson, Rev. Geo. P. Woodward, Henry and Vera Davis. Write Mrs. E. Baul, 1687 Becker St., Schenectady, N. Y.

Moore, N. Y., July 30-August 14. Workers: Rev. Warren McIntire, F. Lincione, C. E. Hardy, C. P. Hogle, Cecil Thomas, Mrs. Tillie Albright. Write Kenneth F. Fee, Moore, N. Y.

Richland, N. Y., August 14-28. Workers: Rev. Joseph Smith, Rev. E. R. Overley, Miss Janie Bradford, Miss Pearl Humphrey, Henry and Vera Davis, Rev. C. B. Templeton. Write Mrs. Luella Hunt Johnson, Richland, N. Y.

Port Crane, N. Y., August 4-14. Workers: Rev. G. Arnold Hodgkin, Rev. Fielding T. Howard, Mrs. Geo. Surbrook. Write Robt. Dyer, 8 Home Ave., Binghamton, N. Y.

Grand Gorge, N. Y., August 11-21. Workers: Rev. Jas. Miller, Rev. Harry and Cleona Eagan. Write Mrs. O. E. Whipple, Prattville, N. Y.

OHIO.

Logan, Ohio, July 1-17. Workers: Rev. J. H. Moore, Rev. C. L. Williamson. Write Rev. S. M. Cox, 156 1/2 W. Main St., Logan, Ohio.

Findlay, Ohio, August 4-14. Workers: Rev. Arthur L. Vess, Rev. H. M. Couchenour, Mr. and Mrs. Carl Parlee, Mr. and Mrs. Ralph Neuenchwander, Mrs. Robt. French, J. F. Smith. Write Mr. Edgar C. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 4-14. Workers: Rev. John R. D. Dunaway, Rev. W. L. Mullett, Miss Janie Bradford, Miss Eva Clausen, Miss Doris A. Carman, Rev. F. A. Shultz, Rev. H. A. Guiler. Write Rev. E. E. Shultz, Box 132, Republic, Ohio.

Sebring, Ohio, July 22-31. Workers: Rev. C. E. Zike, Rev. H. M. Couchenour, Rev. W. H. McLaughlin, Rev. R. L. Bush, Miss Janie Bradford, Prof. N. B. Vandall, Miss Myrtle Urwin, Mrs. Maybelle Graham, Mrs. Cope. Write Rev. Wm. H. McLaughlin, 1043 Miami Ct., N. E. Canton, Ohio.

Columbus, Ohio, July 21-31. Workers: Dr. J. B. Chapman, Rev. D. I. Vanderpool, Prof. E. Clay Milby, Mary and Joy Latham, Rev. C. A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 18-28. Workers: Rev. T. M. Anderson, Rev. E. H. Stillion, Rev. Chas. L. Slater, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Box 55, Lorain, Ohio. (Hollow Rock) August 4-14. Workers: Dr. C. W. Butler, Dr. Howard W. Jerrett, Rev. C. E. Zike, Prof. N. B. Vandall, Mrs. Edith Mackey Smith, Asbury Quartette, Mrs. Leah Dunlevy, Chas. C. Hanks. Write Rev. M. Roy Smith, Belmont, Ohio.

Lima, Ohio, July 21-31. Workers: Dr. C. W. Butler, Mr. and Mrs. R. A. Shank, J. D. Parker, Pres. Write Fred Conrad, New Hampshire, Ohio.

OREGON.

Corvallis, Oregon, Rt. 3, July 7-17. Workers: Rev. Wm. Kirby, Portland Bible Institute Ladies' Trio, Pacific College Male Quartet, Rev. D. M. Higbee, Pres.

PENNSYLVANIA.

Hughesville, Pa., July 7-17. Workers: Rev. F. E. Arthur, Dr. C. W. Butler, Rev. Alma L. Budman, Mr. and Mrs. Earl Smith. Write S. P. Ercord, Hughesville, Pa.

Clinton, Pa., July 28-August 7. Workers: Rev. C. B. Fugett, Rev. Harry Black, Rev. Earl Sparks, Mrs. Clara Black, Millie Rodenbaugh, Earl Trimboth. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Conneautville, Pa., August 5-14. Workers: Rev. Bona Fleming, Rev. J. M. Hames, Rev. and Mrs. R. A. Shank, Lewis Sisters. Write Commandant Lee Gough, 903 E. High St., Lima, Ohio.

Hafifax, Pa., August 13-28. Workers: Rev. Ellis Hummel, Kutch Sisters, Central Penn. Gospel Band, Write Chas. Hummel, Hanoverdale Rd., Progress, Pa.

Reading, Pa., July 22-31. Workers: Rev. C. W. Ruth, Rev. H. N. Dickerson, Rev. Kenneth Akins, Ward Plintz. Write M. L. Dries, Wyomissing, Pa.

Seyfert, Pa., July 29-August 14. Workers: Camp Meeting Committee and preachers of Conference. Write Rev. Ira W. Bechtel Pottsdam, Pa.

Bentleyville, Pa., August 12-21. Workers: Rev. Harry J. Felter, Rev. Harold D. Deiter, Mrs. Dortha Byrd, Mrs. Anna Bowman, Mrs. Dorcas Elliott. Write Rev. Mark H. Bowman, Blain Hill, Elizabeth, Pennsylvania.

RHODE ISLAND.

Portsmouth, R. I., July 29-August 7. Workers: Rev. Jas. Miller, Rev. Chas. H. Stalker, Mrs. Chester A. Smith, Mrs. Robt. Oldrid, Rev. Kenneth L. Akins. Write Mrs. Otto Petersen, 88 Main St., Lonsdale, R. I.

TENNESSEE.

Jamestown, Tenn., July 29-August 7. Workers: Rev. W. J. Crider. Write Rev. E. O. Howell, Jamestown, Tenn.

TEXAS.

Atlanta, Tex., August 11-21. Workers: Dr. J. L. Brasher, Miss Ella Ruth and others. Write Miss Mary E. Perdue, Atlanta, Texas.

Scottsville, Tex., July 28-August 7. Workers: Rev. I. C. Mathis, Rev. and Mrs. Jack Carter. Write Mrs. O. C. Hope, Scottsville, Texas.

Lissie, Tex., June 26-July 17. Workers: Rev. J. B. Kendall, McNully Sisters. Write Rev. Harry Husher, Lissie, Tex.

VIRGINIA.

Spotsylvania, Va., August 7-16. Workers: Dr. Jordan W. Carter and others. Write Mrs. B. K. Andrews, Spotsylvania, Va.

Wakefield, Va., August 5-14. Workers: Rev. A. J. Fryhoff, Rev. Chas. L. Slater. Write O. M. Cokes, Elberon, Va.

WASHINGTON.

Ferndale, Wash., July 14-24. Workers: Rev. John Thomas, Rev. J. G. Bringdale, Prof. W. R. Hallman, Miss Josephine Pich, P. B. I. Ladies' Trio. Write Rev. A. O. Quall, Nooksack, Wash.

Tacoma, Wash., August 11-21. Workers: Rufus Reisdorf, J. G. Bringdale, John and Laura Trachesel. Write Mr. Paul M. Mills, E. 48th St., Tacoma, Wash.

Port Townsend, Wash., August 12-21. Write Mrs. W. A. Neville, Star Route 2, Port Townsend, Wash.

WEST VIRGINIA.

Page, W. Va., Sept. 8-18. Workers: Dr. O. H. Callis, and local preachers. Write S. L. Yeager, Page, W. Va.

WISCONSIN.

Hillsboro, Wis., July 21-31. Workers: Rev. W. D. Correll, Rev. and Mrs. C. I. Armstrong, Rev. Oliver Wilson. Write Rev. J. B. Clawson, Wonecaw, Wis.

Oregon, Wis., August 12-Sept. 5. Workers: Miss Jean Hardy, Happy Jubilee Trio, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Bible Park, Oregon, Wis.

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DIVORCE WARNING.

What causes so much divorce? Is it an unavoidable evil due to changed conditions in modern life, or is there a remedy?

Thousands of homes in the U. S. are wrecked every week by divorce. And divorce wrecks are the worst kind of wrecks. The husband is financially disabled, bereft, and incentive lost; the wife renounces her vows of love and fidelity; the children are bewildered, homeless, and headed for crime. We blame husband or wife for disregarding their marriage vows, yet we—the church and society, do the very same thing which we condemn in them—regard their marriage vows as no longer binding. They are married for life. No power but death can unmarry them. No decent girl or woman, unless terribly misguided, would consent to get married for three months or a year or anything less than a life-time.

Jesus revealed the real cause of divorce when he said, "Whosoever shall marry her that is divorced committeth adultery." How many Christians believe that truth—that it is a crime to marry a divorced woman? We have been placing the blame for divorce, sometimes on the husband, sometimes on the wife, sometimes on both, but Jesus places the chief blame on this very fellow we have been excusing and even encouraging in his wickedness!

Jesus says, in Matt. 19:3-9,

1. That God joins them—"What God hath joined together."
2. They are joined for life—"They are no more twain."
3. The natural conclusion implied by these two truths is that "Whosoever shall marry her which is put away doth commit adultery," because he lives with another man's wife.

If it were not for these "Whosos," ready to grab up the dissatisfied or divorced wife, in half of our divorce cases she would likely return to her husband. In the other half she would not leave her husband in the first place.

Most divorced women do remarry, which indicates that married life was not so intolerable. Practically all of these divorced women want to be respectable. Make it the disgrace it should be, and but very few women would consent to live in such adultery.

Jesus says that no man has a right to put away a faithful wife, because

CENTRAL HOLINESS CAMP MEETING

Wilmore, Ky., July 21-31.

Workers: Dr. H. C. Morrison, Rev. John R. Church, Rev. W. L. Mullett, Rev. Phil Hinerman, Miss Virginia Bird, Miss Emily Evans, Miss Alma Wells. Write Dr. W. D. Turkington, Wilmore, Ky.

CORBIN METHODIST CAMP MEETING

The Corbin Methodist Camp Meeting Association will hold its ninth annual encampment on the grounds at

Corbin, Ky., July 7-17

Workers: Evangelists Dr. J. L. Brasher, Rev. G. M. Rainey, Rev. L. O. Logsdon, and Rev. Warner P. Davis. Song leader, Rev. J. Ray Watson; Young People's Worker, Rev. Dee Cobb; Children's Worker, Mrs. Warner P. Davis. Equipment for entertainment includes cottages, 23-room dormitory and dining hall. Camp is located in Southeastern Kentucky just off Highway No. 25, at the north edge of Corbin, Ky. For reservations and other information, address Rev. Warner P. Davis, Carlisle, Ky.

MT. HOPE CAMP MEETING

Flemingsburg, Ky., August 4 to 14

Engaged workers: Rev. Andrew Johnson, D. D., Wilmore, Ky., evangelist. Mr. Clarence Whalen, Cynthia, Ky., singer. For information write Rev. W. P. Hopkins, Corinth, Ky., or Rev. M. H. Richardson, Wilmore, Ky.

MOBLEY CAMP MEETING

Water Valley, Ky., August 18 to 28.

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it. There is little respect for precious home life, and a still less regard for the life-giving Word of God.

People refuse to attend church where Jesus is really lifted up. Will spurn and scorn a man or woman who hears the call of the Lamb of God and forsakes all to follow him. They claim to be able to attend to their own affairs; they think it smart to lie, defraud, cheat, rob, indulge in all the snares and pitfalls set by Satan.

An animal seems to have more real respect for its life than do we humans. They are always looking ahead, suspicious of baits and traps set by man, but man dashes headlong, blindfolded, into every pitfall and trap set by the Devil.

God loves the works of his hands. He pities the blind condition of his creation; he hears the cries of an honest heart but he will not be mocked.

Call a halt, old world, while you may, or your indifference will meet you at the "wind up" and no regrets, no excuses, no weeping nor sighing will aid you then.

Now is the accepted day of salvation; repent ye, while ye may, that ye may be healed, regenerated, washed white as snow, standing with the redeemed on high.

The Revival.

The Herald stresses this, and you may interest four persons in having a revival in your community by sending them THE HERALD till January, 1939, at 25c each.

he "causeth her to commit adultery." If he puts her away and remarries, he lives in adultery. But nowhere in the Bible does it say or teach that whosoever shall marry him that is divorced committeth adultery. If his wife put him away, or committed adultery, there is no scripture which forbids him to remarry.

In ninety-nine percent of all divorce cases, it was the wife who first severed diplomatic relations. The wife thought she could do better financially or socially, or was lured by the prospect of a new romance. Many a man has been cut down in the prime of life—ruined in body and soul—because he married another man's wife! Shouldn't the church warn people that they cannot be saved while they continue to live in such adultery?

We can stop the divorce epidemic by upholding this standard of right, which Jesus risked his life to uphold (as also did John the Baptist) "Whosoever shall marry her that is divorced committeth adultery."

John L. Saum.

INDIFFERENCE TO GOD.

Beulah Holbrook.

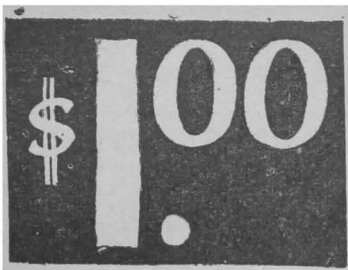
According to all signs of the times we are due for a reckoning in this old earth of ours soon. The word of God says men will be running to and fro in the earth, lovers of pleasure more than lovers of God.

We are taught in the Bible that people will lose their finer senses, such as loyalty, faith in each other, truth and honesty, fair play and strength of character.

Is this not true of our day? Can you doubt the truth of this statement, when it stands out on every hand, on billboards, at the show houses, on buildings, fences and trees as is displayed in practically all of the commercial adds? Are not the lower qualities or elements of humanity flaunted in the face of young and old, at every turn of the way?

It's true that our children are being trained in schools, in society, in business and in some of the churches away from the finer, deeper phases of life.

We, old and young, are taught that it's out of date to profess a keen interest in clean, beautiful, holy, God-fearing, God-loving living. The slogan of all nations is to get gain any way you can, help yourself to another's property but don't get caught at



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PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, July 20, 1938.
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\$1.00 Per Year.

THE SECRET PLACE OF PRAYER

By The Editor

WHO of us could sit down and have a quiet talk with ourselves and come to the conclusion that we have spent as much time in prayer as we should have spent. When we read the promises of God, when we study the teachings of the Lord Jesus on the subject of prayer, with the positive assurances that prayer will be answered, it would seem that we would spend much of our time upon our knees.

The biographies and autobiographies of the men and women who have wrought well and successfully in bringing the kingdom of God into the hearts of the people, have been given to much prayer. They have learned to get things done that are worth while and abiding, by tarrying at the throne of grace upon their knees. They have learned to talk to God in humble prayer; to listen with attentive ear to the whisperings of the Holy Spirit; to turn the pages of the blessed Bible and let God speak to them. Those who pray learn to listen, with obedient ear, to the word of God, and the whisperings of the Holy Spirit.

The Christian life is a very practical life. Those who pray should not forget to *pay*. I frequently slip into the pulpit and see the collection plate pass along through the audience, and many people fail to drop in a contribution. It may be that they comfort themselves with the thought that they are not able to make a contribution. It is a dangerous thing to get in the habit of lying to one's self. It is really a rare thing that I see children, boys and girls, six, eight, twelve or fifteen years of age, drop anything into the collection plate. It seems not to have occurred to them that they are to make any contribution to the support of the church in the Lord's work in the world. They have money to buy chewing gum, ice cream cones, to see the moving pictures, to spend and to waste, not a copper cent or nickel for the collection plate in the house of God.

There is a very practical phase of teaching in the Christianity of Christ. In this country, and the times in which we are living, there is very much slipshod, impracticable religion; religion entirely free from Christianity; a religion utterly shallow, thinks little, prays little, serves little, gives little, often, nothing, and yet, seems to have a notion that it is accepted, that its fire insurance is secure, and that it could leave this world and go into the next without any sort of doubt or fear with reference to a gracious acceptance.

We are living in times when we need very scriptural, practical preaching. There is one hopeful feature—it seems to me that the people are, at least quite willing to listen to earnest, gospel preaching; while a large per cent of our population does not attend church, and never hear a sermon, a great many do attend church. There is a class of

THE TWENTY-FIVE CENT OFFER.

We are very grateful for the long lists, and the many lists, of new subscribers coming in on our 25 cent proposition. We are quite sure many readers of The Herald will be glad to assist us in largely increasing the circulation of the paper.

The Herald is not only standing for the great Bible doctrine of full salvation from sin in our Lord Jesus, but it is also a vigorous defender of the faith. It is not worth while to hide our eyes from the fact that there is a very startling departure from the evangelical faith. Many people, and sad to say, many to be found in pulpits, and the chairs of influential seats of learning, have become aggressive in their assaults upon the great central truths of our holy religion. It is a time of alarm. We cannot afford to ignore these conditions or to be indifferent to them. We must battle for the Bible and for the saving faith as it is in Jesus.

Millions of our people do not realize the seriousness of the situation. There is a very aggressive element marching under the banner of the new theology. Be it remembered that the new theology is the old infidelity with a new phraseology claiming to be devoutly religious, while it strikes with the same sarcasm and ridicule used by the avowed and blasphemous infidels of other years. Meanwhile, many men supposed to be watchers on Zion's walls, fail to utter a word of warning. There is another class of men who seek to attract the attention of the Church away from these wolves now ravaging the folds of Christ, to other matters of far less importance.

God has raised up The Pentecostal Herald for such a time as this. We must stand for God, for his word, and for the people against the destroyers of the faith. May God help us. We call with all our hearts upon fifty thousand people who read The Pentecostal Herald weekly, to help us send this messenger of the Lord into tens of thousands of new homes.

Seek subscriptions among your friends, and there is no better way to invest some of your tithe money than by sending The Herald to a neighbor, a friend, or a relative, from now until the first of January for the small sum of 25 cents. We receive many letters from friends who are grateful readers of The Herald who had it introduced to them in this way. There is no better way to invest a dollar, five or ten dollars for the advancement of a full salvation gospel and the defense of Bible truth, than to send The Herald to your friend. Make up a good list at once and start the paper immediately.

Faithfully your brother,

H. C. Morrison.

preachers in the various denominations in this country who preach to large congregations. Their churches are always filled on Sabbath morning, and they have a gracious opportunity.

For the present, the preachers might do well to leave off discussion of Shakespeare's plays and Browning's poems, except where they can be used to illustrate the fact of sin and the power of truth, and come right down to plain, earnest, direct preaching of the Word of God; to teaching the people to repent, to be regenerated, to consecrate, to receive the baptism with the Holy Spirit, to be cleansed from all sin, to live righteous lives, to obey God, to serve their fellowbeings, to learn to tarry in prayer, to be liberal in their gifts to the cause of Christ, to promptly and

conscientiously pay their tithe, to enjoy communion and fellowship with the Holy Ghost. "To be filled with all the fulness of God." Oh, that there might come to the churches in this land a great revival of deep, spiritual, practical Christianity.

A Delightful Visit to Virginia.

WHILE at General Conference in Birmingham, I received invitations from Rev. L. W. Pierce, of Tazewell District, Holston Annual Conference, and Rev. R. E. Greer, Presiding Elder of the Wytheville District, same conference, to preach at their district conferences. Brother Pierce asked me to be present and preach at a special service at Elk Garden, Va., the occasion being the dedication of a beautiful log chapel, some of the logs being part of a famous residence in which Dr. Pierce, a devout and much beloved member of the Holston Conference was born.

This log chapel is located on the estate of Mr. Harry C. Stuart, a nephew of the famous Henry C. Stuart, who was once Governor of the state of Virginia. It was my privilege to meet Ex-Governor Stuart, who was a member of the General Conference which met in Memphis, Tenn., several years ago. We served on the same committee which gave me an opportunity to cultivate his acquaintance, and I found him to be the finest type of Virginia gentleman, as well as a devout Methodist and deeply concerned for the best interests of the church. The Governor passed away some years ago and the estate, with one of the largest and most splendid mansions of Virginia, and 13,000 acres of land, has fallen to a worthy nephew of the Governor, Mr. Harry C. Stuart.

Leaving Louisville via L. & N., Saturday morning, I found myself in the great Stuart mansion at 7:30 P. M., where I received a most hearty welcome from Mr. Harry Stuart, his charming wife and beautiful daughter. I did not know there was such wonderful old-time homes left at this in old Virginia.

The meetings had been well advertised and the people came from many quarters, some quite a distance. We preached in the log chapel, with amplifiers to accommodate a vast throng which covered the hillside on which the old mansion stands. Some gentlemen, curious to know the number present, counted 880 automobiles and trucks, averaging five persons each, many crowded, besides a large number who walked from the countryside. It was one of the most interesting throngs of human beings I ever saw. The peace and happiness of the multitude made you think of the Millennium, the time when wars shall cease and there shall be good will among men. People were placed all about the yard of the great old mansion, embracing

(Continued on page 8)

SOUTH AMERICAN EXPERIENCES

Rev. G. W. Ridout, Corresponding Editor

I.



I had hoped in crossing the Andes Mountains to go by auto from Santiago, as it is more convenient and less expensive than by train, but snow on the mountains stopped the autos. I wished to go by this route also that I might see the historic statue of the "Christ of the Andes" at La Crumbe Pass;

but in this I was disappointed. The statue stands 3,000 feet higher than Las Cuevas and is situated on the dividing line between Argentina and Chili. It was a Roman Catholic Bishop of Argentina that inspired its erection. On Easter Sunday, 1900, he preached a sermon that changed things, just as Argentina and Chili were prepared to fight one another on the boundary question. A Chilean Bishop took up the evangel of peace also and the people of both countries became changed in their attitudes and arbitration took the place of war; the guns of the frontier forces were melted and cast into the great bronze figure of the Christ of the Andes. An Argentine woman of piety, Senora Cesar de Costa, bore the expense in the name of the Prince of Peace. The statue had to be borne up 13,000 feet to the mountain top; the railroad took it so far and then it was drawn on gun carriages by mules to the summit and finally dragged to its resting place by soldiers and sailors by ropes. March 13, 1904, it was dedicated with imposing ceremonies. The Argentine soldiers stood on the Chilean side and the Chilean soldiers stood on the Argentine side; bands played, guns thundered and then amid silence the great statue was unveiled. Since that time the two Republics have reduced their armies and their guns and ceased their war preparations and the money saved has gone into schools, institutions, roads and homes. Again let us read the inscription on the pedestal: "Sooner shall these mountains crumble to dust than the people of Argentine and Chili break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

The Bishop of Ancud uttered notable words at the dedication: "Not only to Argentina but to the world, that from this it may learn its lesson of universal peace."

This great statue gives forth a testimony to all the world to the power of the pulpit and the clergy when that power is used in a godly and prophetic manner. Remember it was a Bishop whose powerful pleadings from the pulpit called the nations to stop their war preparations and agree to a peaceful settlement of their difficulties.

"Hasten, Lord, the glorious time
When beneath Messiah's sway,
Every nation, every clime
Shall the gospel call obey."

II.

As we read the papers over here, both Spanish and English, and read of the frightful preparation for war among the Nations of Europe, and America joining in with a program costing millions, yes, a billion, what a lesson the Christ of the Andes would teach these nations. Some one has said: "If Christian nations were nations of Christians there would be no wars." We still believe that a better age will dawn when nations shall go to war no longer; the battle flags will be furled forever, and the war drums shall beat never again.

Joseph Cook was one of the greatest, most stalwart exponents of Orthodoxy in the days of Moody, Daniel Steele, Beecher and Talmage. His "Boston Monday Lectures" had a powerful effect all over the nation. He wrote these great words on

Decision and Destiny.

Choose I must, and soon must choose,
Holiness or heaven lose.
While what heaven loves I hate,
Shut to me is heaven's gate.

Endless sin means endless woe.
Into endless sin I go,
If my soul from reason rent,
Takes from sin its final bent.

Balance lost but not regained,
Final bent is soon attained.
Fate is choice in fullest flower;
Man is flexible for an hour.

As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed and there abide.

Light obeyed increaseth Light,
Light resisted bringeth night.
Who shall give me will to choose,
If the love of Light I lose?

Speed my soul; this instant yield;
Let the Light its scepter wield.
Why thy God prolongeth grace,
Haste thee toward His holy face.

"Tis always morning somewhere in the world,
Throned evil yet shall from its height be hurled;
The nail-pierced hand holds still the seven stars,
Truth stronger, nobler, groweth by its scars."

"Then shall wars and tumults cease;
Then be banished grief and pain;
Righteousness and joy and peace,
Undisturbed, shall ever reign.
Hasten, Lord, the glorious time
When beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey."

III.

The train in which we crossed the Andes was quite crowded, especially the second class which we shared. In our car was a Roman Catholic priest from Spain. Two things I noticed about him; he was not ashamed of his religion. He had on the arm of his robe the name *Jesu*, and for the first hour he was diligently reading his devotions; he permitted himself no conversation with any one till he got through his devotions. I was reading my Bible on the other side of the aisle and finished the Book of Numbers. Later in the morning the priest became very conversational and friendly to all, and at one point as we were looking at the magnificent mountain views, I made a remark in Spanish about God, the mighty Creator; he responded with a verse of Spanish poetry; perhaps a verse from one of the church hymns, on God and Nature, and the soul. I believe he had come from Spain and had witnessed some of the terrible effects of the war which has torn that beautiful country to pieces and has made it a human slaughter-house.

IV.

Recently, during the meetings at Valparaiso, I met a very earnest Christian brother who was trained in Germany for the Catholic priesthood and who was a priest in Chili for several years doing hospital work. He became a seeker after light and finally was soundly converted and then dropped out

of the Catholic Church and priesthood; he attended our meetings and one evening he had me take supper at his home; he was happily married and had a lovely home. In conversation he told me some of his experiences and he said that he thought quite a goodly number of the younger priests were sincere, and were endeavoring to live devout and useful lives.

A converted Catholic priest by the name of Cosme Julia has been preaching and lecturing through the Protestant churches of Chili. Several times when I was in South Chili I came up close to him but never had the privilege to meet him, which I desired very much. He goes about still wearing his priestly robe and his lecturing, they say, is very thrilling. He was converted without any contacts whatever with Protestant preachers or people; for many years he was a blind seeker after God but had many lapses; fell into sin, including immorality; finally, the day came when the scales fell from his eyes and he saw clearly the way of salvation and there came to him during one of the masses a revelation of Christ, and he felt the divine fire of the love of God burning in his soul and he was given the witness that he was a child of God and, like Luther, he experienced justification by faith; during the years he had sought it through works, and sufferings, and poverty, to which he had consigned himself thinking thereby to more effectually save his immortal soul. At the present time this converted priest has made his headquarters with the Methodist Pentecostals of Santiago. In his messages to the churches he devotes one night to his testimony and then he preaches quite a deal on the Second Coming and the Prophecy of Daniel.

"The heart is made for God alone
And restless is, as wave-washed stone,
Till it welcomes Him for guest;
Then it enters His own rest."

V.

I preached at Lojan, a city of 20,000 people built up and sustained greatly upon one of the crudest bits of superstition I have ever met with in South America. Less than one hundred years ago they were moving an insignificant image of the Virgin Mary on an ox-cart to a certain town, when the cart got stuck in the mud at Lojan and the oxen refused to go farther. The people said it was a miracle and the Virgin's image must stay here. Increasing superstition gathered and folks claimed to be healed who prayed to the Virgin. This brought many folks to the place to be healed and some professed to be relieved. The priest saw his opportunity and made a sacred shrine of it and began building a huge church; for over fifty years the church has been building, costing millions of pesos, until it is one of the most beautiful cathedral churches in the land and has become the center of attraction from all over the nation. At certain seasons the town quivers with life and business, gayety, worldliness, and money making, and the church and the priests are making a great thing of it. The whole thing is built upon the superstition and credulity of the people, fostered and fed by the priest.

A Note.

Dr. Ridout expects to reach Brazil in July, correspondence will reach him if addressed care Methodist Colegio, Coixa 1042, Porto Alegre, Aio d. G. do Sul, Brazil, South America.

JOSHUA, THE OPTIMIST

Rev. J. C. McPheeters, D. D.

III.



This modern age needs to know the lessons taught by the life of Joshua, the strong man of courage. Opposition did not discourage him. When he met with reverses, as in the case of his defeat at Ai, he went direct to the cause of the failure, and sought the remedy in the

light of all the facts.

Joshua believed that man's extremity is God's opportunity. He knew quite well that the emergencies of life develop many difficult situations. Yet, when facing the seemingly impossible, Joshua did not surrender. He had faith in the supernatural, in divine intervention, when all human resources had been exhausted. This was the faith that caused him to know no defeat. It enabled him to turn temporary defeat into larger victories.

The supernatural events in the life of Joshua stand both as a challenge and an inspiration to faith for all the ages to come. The dividing of the river Jordan at flood tide is described in the third chapter of Joshua, beginning with the 14th verse: "And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all of his banks at the time of harvest), that the waters which came down from above stood and rose up upon a heap very far from the city of Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off, and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."

The angel of the Lord appeared to Joshua outside the walls of Jericho, and gave him a plan of attack on the doomed city. The appearance of the angel is described in the fifth and sixth chapters of Joshua: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his drawn sword in his hand: and Joshua went unto him, and he said unto Joshua, as the captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

"And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams' horns, and when ye hear the sound of the trumpets, all the people shall shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

Joshua followed the divine plan given to him by the angel for taking the city of Jericho. The taking of the city is described in the sixth chapter: "And Joshua rose early in the morning, and the priests took up the

ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

After Joshua had fulfilled all the divine requirements for the taking of the city he said unto the people, "Shout, for the Lord hath given you the city." The shout of victory was raised before there was a single crack in the wall. Here is optimism of the supremest type, and yet it is not blind and foolish. The optimism which we view here has its basis in complete obedience to the divine command. Complete and unreserved obedience to God's command always brings the shout of victory to the soul. An optimism which ignores the command of God is false and foolish.

Another miraculous event in the life of Joshua is that of the remarkably long day. This event is recorded in the tenth chapter of Joshua: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord harkened unto the voice of a man: for the Lord fought for Israel."

These marvelous events recorded in the life of Joshua raise the age-old question of miracles. This question affects a large portion of the Bible. If you go through your Bible and cut out everything which is related to the miraculous or supernatural, you will have very little of the Book left. This whole question of miracles hinges upon a few simple questions. The first one is: "Can God perform a miracle?" When we admit the fact of an Infinite Being we admit that he has all power. If we admit him to be the author of the laws of the universe we certainly have to admit that he has power to either suspend these laws and supplant them with still higher laws already in existence, or with other laws which he may originate. To limit an infinite God, especially in view of what finite man has achieved, is contrary to reason. To deny that God can perform a miracle is to deny that God is God.

The second question of inquiry relative to miracles is: "Would God want to perform a miracle?" The man who denies that God would want to perform a miracle is making the claim that he knows the mind of an Infinite Being. In such a claim he either raises himself to an equality with God, or brings God to the lower level of human thinking. Either claim is preposterous. No man can declare with certainty the mind of an Infinite Being, independent of divine revelation.

When he makes such an assumption he either deifies himself or humanizes God.

The third question is: "Did God actually perform the miracle?" The man who is fully acquainted with modern-day miracles in the spiritual life will have no difficulty with the miracles of a lower type in the physical world, as recorded in the Bible. The present day abounds with multitudes of well authenticated cases of regenerated hearts, and lives made completely new by the power of God. The most convincing evidences of the authenticity of the miracles of the Bible are the present-day miracles of spiritual healing wrought through the instrumentality of the Bible. But there is abundant evidence in both sacred and secular history and in the spiritual transformation of modern life, that God actually performs miracles.

One of the most universally criticized miracles of the Bible is the case of the long day, which we have already referred to in connection with the life of Joshua. Strange as it may seem to some minds, the record of such a day is not found in sacred history alone. Mr. W. Maunders, F.R.S.A., of the Royal Observatory, Greenwich, in an article published some years ago, stated that he had found astronomical evidence of such a day in history. Three of the great record-keeping countries of the world, Greece, Egypt and China, each have the record of a long day. Herodotus, the "father of history," who lived 480 B. C., tells us that the priests of Egypt showed him the record of a long day. Chinese writings state that there was a long day in the reign of their Emperor Yeo, who was a contemporary of Joshua. It was Rear-Admiral Palmer who discovered that the Mexicans had a record that the sun stood still for one entire day in the year, known to them as "Seven Rabbits," which corresponds with the period in which Joshua lived.

This miracle of the long day is confirmed in the records of five countries: Greece, Egypt, China, Mexico and Palestine. Joshua's faith in the miraculous and supernatural gave him an optimism which material forces could not defeat, and certainly such faith is needed today amid the prevailing materialism of our modern life.

(Finis)

REQUESTS FOR PRAYER

A Herald reader requests prayer for a loved one to be converted, and that a neighbor may be restored to health.

C. H.: "Please to pray for my sister and her husband that they may be healed, if it be the Lord's will."

Mrs. M. L.: "Pray that I may find employment, as I am alone in the world and have no home."

Pray for a man who has heart trouble; for a woman who has cancer, and for two young men to be saved, and for three orphans to be saved.

Mrs. E. A. J.: "Pray that I may be healed, if it be in accordance with the Lord's will."

A Mother asks that prayer be made in her behalf, as she is passing through great sorrow, and that her family may become Christians.

A Herald reader requests prayer that she may be victorious over sin; also that a little girl may be converted and lead her father and brothers to Christ.

A Mother requests prayer for a wayward boy. Don't forget this mother's heart-breaking request.

Pray for a woman who is in a serious condition, and in need of an operation, that she may be healed, if it be the Lord's will.

Renew your subscription to THE HERALD today.

THE HERALD PULPIT

TARRY YE, AND WONDER--Isaiah 29:9.

Rev. H. W. Hodge.



HE Scriptures teach us in Psalms 8:3, 4: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Our sun is nearly 95,000,000 miles away, and its diameter is 865,000 miles. The temperature at the center of the sun is 50,000,000 degrees. An atom from a molecule at the center of the sun, heated to this enormous intensity would kill human beings one thousand miles away. At this fearful degree of heat the atoms are stripped of their electrons down to the "K" rings.

Please to gaze upon the lights in our Father's front yard above! See Aldebaran, so large that it would make fifty of our suns! Then turn to Vega, just above our heads at night, which star is capable of gulping down its rapacious maw one hundred suns like ours and leave room for more. Arcturus is one thousand times as large as our sun, and little Deneb could easily hide away ten thousand suns the size of ours and have abundant room within its circumference for other worlds! Stop for a few hours and wonder!

These stars above are of the first magnitude. O, how transcendent the Holy Scriptures, when they say: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever," or unto the ages of the ages! Paul says in 1st Cor. 15:41, 42: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: For one star differeth from another star in glory. So also is the resurrection of the dead." "Stop and marvel! Be astonished, O man, for here it is made plain by the Holy Spirit that there are grades of preferment and prominence in the Heavens, and the splendors of the ineffable glory for those glorified saints of the first magnitude. We become awe struck while we contemplate our orbit around the central throne. Will we be near enough to see the stars like Moses, Elijah, Daniel, Paul, Peter, James, John, Latimer, Cranmer, Wesley, Finney, Moody, Bounds? These great kings and priests in the Millennium will be lighthouses, while those of us of the twenty-fifth magnitude will be fire-fly lanterns; but praise God forever and ever, our lights will never burn out but will grow brighter and brighter unto the ages of the ages.

"Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Proclaim the story of her birth:
While all the planets in their turn,
And all the stars around them burn,
Forever singing as they shine,
The hand that made us is divine."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

Our sun shines with its own brilliancy and intensity, but there is one star known in the lesser Magellanic cloud as *S. Doradus*, whose intensity is three hundred thousand times

that of our sun. Now please, to allow my imagination a chance to work for a moment, and we will be constrained to say that if our God desired to destroy our earth, as *Peter describes in the above verse, by fire*, he would only have to transfer *S. Doradus* from its place in the lesser Magellanic cloud to our sun's place in the Siderial Heavens and in a few moments the temperature of the earth and everything upon it would go up to seven thousand degrees, and we, with the Earth, ascend in vapor.

THE EARTH BENEATH US.

I am informed from authentic geological resources that heat increases as we go down in the Earth perpendicularly, one degree Fahrenheit every sixty feet; so, in this proportion we would only have to go down sixty miles into the depths of *Old Mother Earth* to strike a roaring red hot ocean of flame 6000 miles in diameter and 26,000 miles in circumference, covered only by an envelope of dirt and rock sixty miles thick. If God desired to give us a New Earth, in connection with a New Heaven (as stated in the Bible) he could just open up the mouths of the volcanoes and mountain tops, and hills, and pour out flames of red hot lava down their sides in streams like rivers, gulfs, seas; until in a few hours "This little grain of sand, two-thirds covered by a tear" would be burned to ashes.

One night in the summer of 1885 or '86, I was railroad agent and operator, Riverside, Ala. I sat on a pier of the Coosa River bridge looking upon the extraordinary display of the lightning bugs' firefly lanterns. They literally filled the atmosphere with their tiny intermittent flashes. Occasionally one would flare up with exceeding luminosity and hold it steady for a second or more, and then I would see the bug no more for the insect had dropped suddenly down into the grass and disappeared. Later, upon study of the lightning bug, I found that the firefly has an enemy that pursues him assiduously, and would devour the helpless insect had not an all wise Creator given him a flashlight battery of exceeding brightness, and at the opportune moment the pursued steps on his battery and lo, the depredator is dazzled, stunned, blinded, and discomfited, and while this occurs the firefly drops into the grass and thereby saves his precious life. How wonderful God provides for the safety of the firefly by placing his battery in his rear anatomy.

Take the May Fly for instance: Born at six A. M.; dies at 6 P. M. When a boy fishing on the creek in the Southland, and having observed the firefly dancing just above the water for hours in the afternoons and when the night shadows began to fall, I saw the little May Fly no more. The finest microscope could not detect the slightest flaw in the structure of its wings, muscles, tissue, limbs. Their limbs are as perfect as God can make them. *Tarry ye and wonder at the wisdom of God, before the flash of whose almighty eye a grub, leaping from one blade of grass to another, equals the eagle in its flight from tower to tower.*

I am wondering today if God will not convict some sinner; yes, some soul that longs for light and life in Christ Jesus. The great wonder to me is that we do not wonder more. I wonder at the ministers of the good Gospel that they preach so seldom upon the subject of real repentance. O that these fine minis-

ters, these logical preachers, would prove to the sinner that he is an enemy to God and fighting his Saviour, until he repents. I well remember that dearly beloved Bishop Pearce, of the Free Methodist Church, said: "If every minister in the United States would preach for one year upon the subject of repentance, the effect would be to bring about the greatest revival of old-time salvation this world has ever enjoyed."

Lord Nelson of the English Navy captured in battle upon the high seas, a French Man of War. So soon as the white flag appeared upon the deck of the French Man of War, Admiral Nelson leaped down the gangway of his vessel and into a small boat and was rowed swiftly to the side of the enemy's vessel, then climbing a rope ladder, he came on deck of the French Man of War. The French Admiral advanced holding out his hand to shake hands with Admiral Nelson. Lord Nelson drew himself up to his full height and folded his arms, saying: "Your sword first, and then your hand, Sir." The French Admiral then gave his sword into the hands of Lord Nelson, who took it, and broke the sword and flung it down the hatchway, saying, "Now I will take your hand, Sir." O sinner, sinner, God says, "Surrender your stubborn will, your rebellious heart." Down with your sword and exclaim "God be merciful to me a sinner," "Lord, save, or I perish." My soul for yours if a sinner will confess his actual sins and forsake them; exercising faith in the Blood of Christ, the Holy Spirit will answer with a witness to his spiritual consciousness that "your sins which are many are all forgiven." When this blessed work is done for you, go out to the world and tell it! Tell it often with tears in your voice and water in your eyes. 2 Tim. 1:6. "For which reason I am reminding thee to keep blazing the gift of God." Also 2 Tim. 2:2: "Deposit these with reliable men who will be able to teach others also."

Thank God, I dropped my sword after reading Bunyan's Pilgrim's Progress, about September 1st, 1875, while picking cotton in Lee County, Ala. I was under awful conviction for sins committed. My conscience was so hurt and wounded that I could not get more than half the number of pounds of cotton per day that ordinarily I would have picked out of the bowls. At last I went down in the woods by the cotton patch and knelt down by a branch under a poplar tree crying to God to be merciful to me a sinner. "Lord, save or I perish." Again and again I cried, "Lord, I deserve hell. Lord Jesus, I am through with sin." Jesus said, "Him that cometh unto me I will in no wise cast out." "Lord, I believe that thou didst shed thy blood for a poor sinner like me." About this time, the Holy Spirit spoke to my spiritual consciousness: "Thy sins are forgiven; go and sin no more." I rose shouting and leaping over two cotton rows at once, coming in like an antelope ahead of the dogs, headed towards the veranda of our home, where stood my sweet, precious mother slapping her hands together and saying: "Praise to God. my boy is converted! My boy is converted!" I say to all seekers: Get the witness; get the witness of the Holy Ghost. If I had never heard the supernatural voice of the blessed Holy Spirit (yet claiming to be a Christian)

(Continued on page 9)

In the Sight of God.

By the Late Marshall Broomhall, M.A.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 4:19.



HERE is something dramatic and amazing in the story of Peter and John, standing as prisoners, in the presence of the august Sanhedrim. What floods of emotions they had passed through! What new men in Christ they were! They had witnessed the arrest and trial of Jesus, and Peter had quailed at the word of a serving-maid. They had seen their Lord crucified and had been plunged into the depths of despair. They had met the risen Christ and been overwhelmed with an almost unbelievable joy. They had watched their Lord and Master taken from them, when he ascended up into heaven, and, after ten days waiting, they had been filled with the Holy Spirit at Pentecost. And now they were called to the supreme test of their loyalty. It was a crucial moment both for them and for the whole Church of God.

Time and distance soften the hard and sharp lines of life, and it needs an effort of imagination to realize what Peter and John had to face. The inevitable crisis had come. Christ had left his cause in the hands of his disciples, and they were now called upon to confront the very men who had sent their Master to the Cross. These two humble Galileans were at last face to face with Annas and Caiaphas, with the learned and powerful council of the Jews ranged around them. Peter and John were under no delusions as to the spirit and character of their judges. They knew they would stick at nothing. The night in which their Lord had been condemned was still a vivid reality, and the Crucifixion which followed was too indelibly imprinted on their minds ever to be forgotten.

It was a moment fraught with immeasurable consequences. Any failure on their part would have been disastrous for them and for the infant Church. If anyone doubts the reality of Pentecost he has only to study this crisis to be enlightened. The Peter who had trembled before a girl, when he was only a spectator in the court of the high priest, was now as bold as a lion, though he stood as a prisoner at the bar of judgment. The fear of man had gone. His one concern was to be right in the sight of God. Like Elijah before him he could say: "As the Lord, the God of Israel, liveth, before whom I stand." Like Luther, who came after him, he dare say: "Here I stand. So help me God." He was in the presence of the Sanhedrim, it was true, but they and he were all "In the sight of God."

The trouble with the world today is that it has both lost sight of God and forgotten that it is none the less in the sight of God. "Religion and Communism are incompatible," states a handbook on Communism. There are said to be over a hundred anti-God Universities in Russia today. "The Communist International secures unswerving devotion from those who accept its authority," writes the same handbook. "The courage of its exponents in every country where they have sought influence has been as remarkable as that of the Jesuit missionaries in the century after the formation of the order." The coming of the totalitarian State makes it imperative that the Christian should know that life "in the sight of God" is the greatest of realities for him. Though the British Empire still enjoys religious liberty, we dare not be blind to the fact that there is a new menace in the world today.

"In the sight of God" is a standard for all life. This was the secret of Milton's triumph over his blindness. It was this that

gave him his great vision of *Paradise Lost* and *Paradise Regained*. In the sonnet that he wrote to celebrate his twentythird birthday, he dedicated his life afresh to this high measure:

"Yet, be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high,
Towards which Time leads me, and the will
of Heaven.

All is, if I have grace to use it so,
As ever in my great Task-Master's eye."

There is no other standard or security for life.

Liddell and Scott tell us that the word translated "in the sight of" means "face to face." Other renderings are: "before the face of; in the presence of; and in the eyes of." It is an interesting fact that while Luke uses this word more than twenty times in his Gospel, and about fifteen times in the Acts, it does not occur once in Matthew's or Mark's Gospels, and only once in John's Gospel. It is, however, found frequently in St. Paul's epistles, and more than thirty times in The Revelation.

It is not possible to read through St. Paul's letters without seeing what a vital and commanding place the thought of being "in the sight of God" took. "By the works of the law shall no flesh be justified in his sight," was conclusive in Paul's theology. "That no flesh should glory before (in the sight of) God," was decisive for Paul as to the place of the wise, and mighty, and noble of this world, in God's economy. "Behold, before God I lie not," was Paul's final affirmation. "I charge thee in the sight of God, and Christ Jesus," was the seal of his authority. That was where the Apostle took his stand. That was conclusive for Brother Lawrence when he wrote his little classic, *The Practice of the Presence of God*. "I began to live as if there was none but he and I in the world." "Thou, God, seest me," was his joy and delight.

The challenge of Cæsar to Christ is being heard in the world today with an emphasis which is new to this generation. It comes in many ways: sometimes from the State and sometimes from materialistic conceptions. There is the more need, therefore, that like Peter, like Paul, like Luther and like Milton, we should live as ever in our great Task-Master's eye. Our one aim must be to do the things which are pleasing in his sight, and to cultivate that spirit which "is in the sight of God of great price." The Recall to Religion, which rings in our ears today, can be summed up in one sentence: It is a life lived in the sight of God.

"Thee may I set at my right hand,
Whose eyes my inmost substance see,
And labour on at Thy command,
And offer all my works to Thee."

Why Circulate The Pentecostal Herald?

MRS. H. C. MORRISON.



WE are putting on a campaign to increase the circulation of THE PENTECOSTAL HERALD, and are offering to send the paper until January, 1939, for the very small sum of 25 cents.

THE HERALD should have a wider circulation because it sounds the experimental note. It lays emphasis upon the importance of a clean heart and a holy life.

THE HERALD exalts the Lord Jesus by recognizing his Deity, his power to save from sin and his right to reign in the hearts of men.

THE HERALD recognizes the Third Person of the Trinity, striving to keep before our

readers the fact that we are living in the dispensation of the Holy Ghost, and that it is the privilege of every believer to be filled with the Holy Spirit by a definite baptism, subsequent to regeneration.

THE HERALD lays great emphasis upon the fact of sin, the fall of the human race, and man's deep need of the atonement Christ has made. It has no sympathy with the new theories that would cover, instead of cleanse away sin, which would strive to make it appear that man is naturally so innocent and pure that he needs no regeneration or sanctifying grace.

THE HERALD emphasizes the New Birth. It seeks to keep before its readers the great truth taught by our Lord: "Except a man be born again, he cannot see the kingdom of God."

THE HERALD lays emphasis on the fact of indwelling sin entailed upon the race by its fallen parents; that sin which does not constitute guilt because it is a wilful act, but does constitute impurity because it is an inherited disease of the soul, and if permitted to remain, breaks out in actual transgression.

THE HERALD insists on revivals of religion. It constantly advocates a pulpit on fire with holy zeal for souls. It stands for earnest, practical efforts to arouse the church to a sense of her duty to win the lost to Christ.

THE HERALD is an earnest advocate of Missions. It claims that no Christian, however rich or poor, is meeting his or her obligation who is not contributing something to spread the gospel.

THE HERALD, while an advocate of the doctrine of entire sanctification, does not try to walk on one leg, fly with one wing, or pull the boat with one oar. It believes the best way to promote holiness is to preach all the fundamental doctrines of the Bible.

THE HERALD is the outspoken opposer of Christian Science, Russellism, Spiritism, Mormonism, and all of those "doctrines of devils" which are drawing the people away from the teachings of the Holy Scriptures and the Lord Jesus who alone can save from sin.

THE HERALD opposes all forms of worldly amusements, such as card playing, movies, Sunday baseball, joy-riding or anything that tends to desecrate the holy Sabbath Day.

We are living in a period of controversy and contention for the things that are essential to spiritual life. Necessity is thrust upon us to earnestly contend for the faith. We are counting on our faithful readers to help us send THE HERALD into thousands of new homes where they will be helped in their spiritual living by its weekly messages. Think of only 25 CENTS for this evangel of truth and righteousness until January, 1939! Devote some of the Lord's money to sending the paper to friends, and solicit others to subscribe. May God send his Spirit upon us to make this paper count for his glory and the kindling of revival fires upon earth. With your assistance and the blessing of the Lord, this paper is now in its fiftieth year of aggressiveness in unrelenting war against wickedness and the proclamation of the gospel of a full salvation. Pray for us, and hold up our hands as we endeavor to drive back the tides of worldliness that are sweeping over the land and through the churches.

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ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Coming of the Kingdom.

REV. W. O. ALLEN.

Is the coming of Christ's kingdom in the earth gradual, or is it to be sudden? There has been much disagreement among Bible teachers on this question. Perhaps we fail to recognize that it may be *both* in different senses.

Specialists in Religious Education, workers in Sunday schools and young people's organizations, and those devoting themselves to social service and reform movements usually stress a gradual and progressive improvement of the adolescent mind, and of the social order. On the other hand, evangelists preach sudden transformations of character by the grace of God, and students of prophecy predict a cataclysmic termination of the present world order by the coming of the Lord and the setting up of a world-wide theocracy, a realization of the ideal Davidic kingdom.

Evolutionists and post-millennialists find much common ground, for they both stress the *orderly* process of nature. Pre-millennialists and Barthian see the supernatural in irreconcilable antagonism to the natural order.

SIN IS DESTRUCTIVE.

But a sovereign God is both immanent in the natural world and transcendent to it. He is a God of order, creating life, and light as over against chaos, darkness and death. But in redemption he transcends nature; for sin is a disintegrating force. Satan is a diabolic personality. He offered to give Jesus the kingdoms of this world. But if his offer had been accepted, it would have been the surrender on the part of the Son of God of all that was conserving in the world order. Utter and lasting ruin would have resulted. The Savior and Redeemer of the world would have become the thrall of Apollyon, the destroyer.

The sinner thinks that he is exercising his liberty when he throws off the restraints of divine law, but in reality he subjects himself to the law of sin and death. The Freudian psychology, now so prevalent, would throw off all discipline and restraint; but it leaves the individual the victim of sensual indulgence, a menace to society, a perverter of conjugal love, a political anarchist, and a damned soul throughout all eternity.

THE LESSON OF HISTORY.

The pagan Roman empire was disintegrating in the third Christian century, and would doubtless have gone to pieces after the death of Diocletian if Constantine had not adopted Christianity. But the principles of Christianity had not permeated the social order far enough to counteract paganism and create a truly Christian state. The Church itself became corrupted with the lust for power; so the downfall of the empire was only postponed.

Christianity provided what stability there was in the feudal order of the Middle Ages. But the papacy belied the name of Christian, and conflicts between Church and state, between princes and princes, and between peasants and princes, well nigh wrought the undoing of European society. It was where the Protestant Reformation was most successful that parliamentary government and courts of justice survived, and the principles of democracy found recognition.

The nineteenth century will ever be memorable for the growth of a spiritual Christianity and for social progress. But it seems

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that whenever the Church finds popular favor it attracts to it many who have no appreciation of the source of its power, but are willing to identify themselves with it if they may thereby promote their own worldly ambitions. Thus Protestantism has been brought into disrepute in these latter days. At the same time political institutions are threatened with collapse. The blotting out of civilization would be the probable outcome of another world war.

THE KINGDOM NOT YET COMPLETED.

The kingdom of God is in the world today and has been since the disciples went forth in the power of the Holy Ghost to preach the gospel. It is the stone cut out of the mountain without hands that breaks in pieces the kingdoms of the world. But it has not yet attained a magnitude to fill the earth. Hence, whenever one of the world kingdoms passes away, another takes its place. And it will continue so until the principles of the gospel have so far found lodgment in the minds of men that they will welcome the coming of the heavenly King and yield him homage and obedience.

As long as Antichrist rules and Satan remains unbound, so long will the wreckage of the social order be imminent. But meanwhile an innumerable company is assembling in the skies, made up of those coming up through the great tribulation, having washed their robes and made them white in the blood of the Lamb. Some day they will accompany their Lord down to the earth; and those who are looking for his coming will see the skies open, and they will go up to meet him. Thus will be prepared a people to reign with him on the earth, as the last of the world kingdoms crumbles, and the unshakable kingdom will be revealed.

BOTH GRADUAL AND SUDDEN.

"The coming of the kingdom into the heart is sudden, when the penitent sinner believes on his Lord and Savior, and renounces his allegiance to the world and the flesh and the devil. It is gradual in its spread through the world by preaching the gospel and teaching them to observe all that our Lord has commanded. Gradually men are learning the true character of the kingdom as contrasted with the rule of the worldly powers, whether or not they submit themselves to it. Gradually the antichristian institutions are breaking down, because darkness cannot withstand the light. But the unveiling of the Lord in his glory will be sudden, as will be the casting of the beast and the false prophet into the lake of fire. Doubtless through the Millennium there will be a gradual increase in the riches of the everlasting kingdom. "For he must reign until he hath put all enemies under his feet."

An Opportune Book.

There has come to our desk a most opportune book, the title of which is, "Foundation

of Doctrine in Scripture and Experience," written by Harry E. Jessop, D. D., Dean of Chicago Evangelistic Institute, Chicago, Ill. It is designated as a "Student's Handbook on Holiness." This is a most helpful book for those who have entered into the experience of Full Salvation, and also for those who may be seeking the experience. It has chapters on "The Second Work of Grace," "Definitions of Sanctification," "The Way into the Blessing," "The Added Blessing," or the secret of going on, and closes with personal testimonies of recognized authority. This book is published by The Chicago Evangelistic Institute, but may be had of The Pentecostal Publishing Co., for \$1.50, postpaid.

MRS. H. C. MORRISON.

The Quiet Corner

... "That we may lead a quiet and peaceful life in all godliness and honesty."—1 Tim. 2:2.

By

REV. WATLER E. ISENHOUR
Cherryville, North Carolina.

THE CRIME OF SUICIDE.

Suicide is self-murder. It is supposed to be pre-meditated, planned and arranged by the one who commits the act and crime. This is one of the most fearful, awful, horrible deeds one can possibly perform. We wonder oftentimes what will be the outcome of such at the great judgment bar of Almighty God. We realize it is possible to kill another and get forgiveness, but how can one get forgiveness when he deliberately takes his own life in cold blood without leaving himself a moment in which to repent and prepare to meet God? It seems that the devil is making people believe today they can take their own lives and go right on to heaven. What a deceptive devil he is! All he is after is the precious soul of man, and if he can get him to kill himself he knows he has accomplished his purpose.

The blessed old Book tells us: "Thou shalt not kill." This not only means that we shall not kill our fellowman, but we can apply it to ourselves and realize that we should not take our own life. The majority of my readers wouldn't think of such a crime, but how about the bad, ruinous, injurious, health-destroying, nerve-wrecking habits you are indulging in? Do you realize that multitudes of people are killing themselves by degrees by bad habits? Take the liquor and beer habit, the tobacco habit, the dope habit, and the habit of eating too much rich foods and meats, which destroy the health, thus shortening life by many years, oftentimes. Have you ever stopped to consider this? It is a known fact that tens of thousands of our American people are killing themselves by their bad habits. Many of them don't live out half their lives. Bad and ruinous habits kill.

It is better to suffer and endure everything on earth that may cause you bodily or mental pain, or heart agony, or soul agony, or that may bring great disappointment and misfortune, than take your own life. Don't think you will end it all by committing suicide, then get to heaven and be free from all trouble forever. "No murderer hath eternal life abiding in him," says the Word of God. Be brave, face all your problems, and live out your days.

BUD ROBINSON'S LETTER.



Our last chat we left you just as we had reached Southern California, thirty minutes after the quarantine was raised from our home. Our children had been shut in for nearly a month from scarlet fever. On Sunday, Brother Wise went to Brother Plumb's Church and I went to First Church, where Brother Jack Frost and Prof. Messer were in a great revival. This revival ran for six weeks, which was the greatest revival for the local church, I think, in its history. Brother Johnstone had worked ever since he had taken charge of the church for a genuine revival among his own members.

During the next week we rested at home. Brother Wise and I had been on a stretch for five months. On Sunday, May 29, we gave the day to Brother Dutton, at Monrovia. He bought one of the finest corners in the city and moved the little church several blocks and enlarged it twice its capacity. We had another good week at home. Brother Wise took Ruby and the children to the beach for a two weeks' rest. This was a great blessing to them as Ruby had been tied down at home for five months, taking care of the big home, together with mother and the children, and then being under quarantine for a month made it very hard for her. I went to Huntington Park and was with Brother Copp all day, June 5. Brother Copp has built a beautiful church in Huntington Park. I think that no two men have done a greater work on the Southern California District than Brothers Dutton and Copp.

We had two great days in connection with the closing of our school. There was a great class graduated from the high school department. Tuesday was the closing with a great class of graduates from the College. We had the largest classes this year in the history of the school. Dr. Wiley has a great faculty and they are doing a great work.

June 7th was the opening of our District Assembly, which met with Dr. Henry B. Wallin in the First Church, Los Angeles. Dr. R. T. Williams was our presiding general. His lectures are about the finest that I have ever heard. He had Sister Williams with him and she brought us some beautiful solos. R. T. Williams, Jr., brought a solo most every day. He is a beautiful singer.

It was my good fortune to preach on the last Sunday in the afternoon. I must not overlook the fact that Brother Lon R. Woodrum preached every night during the Assembly. He is a very remarkable young man, with rare gifts and the Lord is with him.

After preaching, granddaughter drove me to Richgrove, Calif., for a three days visit with my children at the ranch.

They were finishing up the orange crop. There is a great crop of oranges in the valley this year. They are shipping them out now by the train loads. Oranges are very cheap. They think that they will do well if they receive fifty cents per box for their oranges. But they can afford to sell oranges cheap after getting such a tremendous price for lemons. Lemons went as high as \$9.80 per box. It is not always as good as that. But after all, if we lose on one thing we make up on something else, and the Lord hasn't failed to keep the bread wagon coming.

On our last Sunday in California, we gave to Brother Julian, at Bell Flower. We are now planning to leave for the Sunday school Convention at Bethany, Okla. We have had a fine rest.

When I was up in the valley, I was there in the midst of the great wheat harvest. There are thousands of acres of golden grain. Many of the men have thousands of acres and the great fields are as yellow as gold and

as beautiful as a man ever looked at. I never tire looking at a beautiful wheat field. It reminds me of the days when Christ and his disciples went through the cornfields and plucked the ears of corn and rubbed it out in their hands. But some of their enemies made war on Jesus and his disciples because they seemed to think that these men broke the law. I pity the man who has all law and no grace.

In love,
UNCLE BUD.

Marks of Saintliness.

E. E. SHELHAMER.

Paul said that he was "called to be an apostle." Not many are thus called, but we are all "called to be saints." This means more than mere church membership; yea, than the initial states of Pardon or Purity. These may be had through the precious Blood in a moment. But maturity is the work of years of discipleship. Since every true Christian desires to be an advanced saint, let us notice a few marks of saintliness.

1. *The Habit of Prayer.* Multitudes say and read prayers, who know nothing about contacting God. Then there are others who pray through and touch God occasionally, especially when in trouble. But there are only a few who live constantly in the spirit of prayer; where it has become a fixed daily habit; where hours of communion and travail have become a natural delight.

2. *Few Words.* The mature saint weighs and spares his words. A wordy person will invariably drift into evil speaking, foolish talking and ego conversation. "Let your speech be always with grace, seasoned with salt," that ye may excel to the edifying of the hearers.

3. *Graciousness.* It is a mark of sainthood to be polite rather than rude. How lovely to behold one who is always courteous and appreciative of the smallest favor from great or small. It costs nothing to speak in a gracious tone, even to opposers and inferiors. On the other hand, how unfortunate that anyone, especially leaders, should become curt and dogmatic.

4. *Deadness to earthly things.* "For ye are dead and your life is hid with Christ in God." A dead man is not given to curiosity. He is unconcerned about the latest news, or prospects of place or power. He is oblivious not only to carnal, but to legitimate joys; the one and only concern being that he and others may stand acquitted in that great day.

5. *Bearing Losses and Interruptions Patiently.* Few can do this. To be able to keep perfectly calm amid the carelessness and ignorance of a servant, or with those of your own household is a mark of being "hid with Christ in God." The tone of the voice, the move of the hand, or the glance of the eye, are outlawed signs of inward grace, or the lack of it.

6. *Magnanimity.* A ripe saint cannot stoop to a mean, unbrotherly act. He is too big to readily believe what he hears of another. He is not close and stingy, but gladly pays his full share, yea, more than is required. "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

7. *Humility.* This is the crowning virtue. But who can describe it? If we ask it to do so, we are silently reprov'd, for it never speaks of itself. Shall we let a mature saint, Andrew Murray, try? "Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritable, or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel no resentment done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a

deep sea of calmness, when all around and above is trouble." To your knees! To your knees!

Simpson Park Camp For 1938.

Simpson Park at Romeo, Michigan, is a growing camp. During the year two new cabins have been constructed to help accommodate the crowds. The grounds are well laid out and nicely cared for. The lovely flowers and majestic shade trees make a restful atmosphere.

The workers this year are to be Rev. H. N. Dickerson and Rev. Frank E. Arthur. Rev. E. S. Patzsch will be in charge of the music and Mr. and Mrs. O. S. Miller will direct the Young People's and Children's work.

It will be worth your while to plan your vacation so as to take in this camp from August 5 to 14. Bring the whole family that they may be benefitted by the fine atmosphere, and blessed by the full salvation preaching.

Write to Rev. J. H. James, Secretary, for complete information. His address is 1923 Hawthorn Ave., Detroit, Mich. G. M.

Herald Testimonials.

THE HERALD is a constant source of spiritual food, next to my Bible. I take other papers and gave THE HERALD up once, but came back to it as the best, and will continue as a subscriber as long as I am financially able. How we need men of the caliber of THE HERALD's Editor in these trying times.—Mrs. Bowler.

I have been a subscriber for THE HERALD for many years and prize it highly.—Rev. Albert Trabue.

I thank God for the day I began to take THE HERALD. It was about forty years ago. I cannot begin to tell what it has meant to me, also Dr. Morrison's life. I always pray for Dr. and Mrs. Morrison, that God may spare them many years to feed hungry souls through THE HERALD. Pray for my children that they may be saved.—Mrs. Belle Scruggs.

I have been reading the testimonies in THE HERALD and wish to add mine. THE HERALD has been a weekly visitor in my home for many years, and is soul food. I have heard Dr. Morrison preach and enjoyed it very much. May he be spared many years to carry on this great work.—Ionia F. Brown.

I was born in Virginia, July 17, 1858; later moved to Kentucky. Mother died in Quincy, Ky., when I was eight years old. I was converted while attending a funeral, and later sanctified at a camp meeting and called to preach. I love THE HERALD and its Editors and hope they may live long to continue the good work.—W. E. Fugate.

Wanted!

The name and address of one thousand young preachers to whom we can send THE PENTECOSTAL HERALD from now until January. If you care to pay for one or more of the names you send in we shall appreciate it; however, send on the names and addresses anyhow, and we will see that they get the paper.

Greater Love Hath No Man.

A most fascinating story of a young man from Baltimore spending his vacation in the Virginia mountains, where he was trying to gather material for a Civil War story. He fell in love with the daughter of one of the warring families, was shot by a mountaineer, but recovered.

This is a touching story—deeply religious—one that will hold the reader. Erie Brown's friendship with big Jim Callum, the Christ-like love in Jim's heart and the sacrifice of his life which ended a fifty year feud, is most impressive—unforgettable. Price \$1.

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(Continued from page 1)

a number of acres, with trees, shrubs, and flowers of many varieties; after the sermon there was feasting and general good will. It would be interesting to know the number of chickens devoured under the shade trees on that beautiful Sunday. I met judges, lawyers, doctors, college men, merchants, farmers, women and children, in vast numbers.

Rev. A. B. Wing, pastor of the Methodist Church, and Rev. J. P. Stinson, pastor of First Baptist Church, Lebanon, Va., had charge of the ceremonies. Dr. F. W. Boatwright, President of the University of Richmond, Richmond, Va., also Dr. French, one of the best known and most beloved pastors of our Southern Methodist Church, brought a stirring message in the afternoon.

I went with Dr. Pierce and wife, with their big six-foot son at the wheel of the automobile, forty miles to Tazewell, where I preached in Main Street Methodist Church, Sunday evening, Dr. J. A. Baylor, pastor, one of the great preachers of the Holston Conference. On Monday evening the District Conference met in North Tazewell, Rev. E. M. Ritchie, pastor. I had two gracious services with this district conference. There was a large attendance of pastors and many elect women. We had great altar services. I have never seen preachers and people more receptive and appreciative.

After preaching, Tuesday morning I went to the Wytheville District Conference. Rev. R. E. Greer is presiding elder. Rev. C. B. Dickenson conveyed me in his car 112 miles from Tazewell to East Radford, where the conference was held in the beautiful church, Rev. Fred Wampler, pastor, and a most gracious gentleman and host, who kindly conveyed me to and from the services. I preached five times, had large congregations and a wonderful revival spirit. The preachers gathered about the altar at the close of almost every sermon and there was earnest praying. I don't know when I have met a more devout group of Methodist preachers. The presiding elder, Rev. R. E. Greer, is a devout, earnest leader, and he and his preachers are in thorough sympathy with the revival spirit prevailing in Southern Methodism, and will no doubt do their part. May the Lord graciously bless them.

It would take a little book to tell of the

interesting people I met, of the courtesy and fellowship which greeted me everywhere. I have never known, in the sixty years of my ministry, such a spirit of zeal and longing for a great revival in Methodism, as I am finding everywhere. I closed my work at East Radford Thursday night, took train at 12:17 for Knoxville, Tenn. I got on so late and was to get to Knoxville so early I did not take a sleeper. I left Knoxville and had a lay-over of three hours at Corbin, Ky. I went to the parsonage and called on Rev. Gordon Rainey, his wife and children. They were enthusiastic over their church school. I had lunch with them, a little rest and then came to Lebanon where I preached for Rev. J. L. Piercy. About forty years ago I held a meeting in Greensburg, Ky., when the Lord gave us a good meeting. I was entertained in the home of Brother Hobson and wife; he is a son of the famous General Hobson of the Civil War. While I was there General Hobson and two of the cavalry soldiers came home and told us some interesting stories of the Civil War. It was a great pleasure, after forty years, to get back to the wide-open door and happy home of my dear Brother Hobson, where I received a glad welcome from him and his good wife. The pastor of the Methodist Church, Rev. J. W. Rayburn, much beloved by his people, is an Asbury boy, a most delightful brother, is preparing to build a larger church. We had a union service and a great congregation. May the Lord bless all to whom I ministered the past few days. If I should not meet them here again, I hope to meet them at the Master's feet in the land beyond the skies.

Go to the Camp Meetings.

Before this article gets into print our holiness camp meetings will be in full swing. It is unnecessary to urge a large percent of THE HERALD readers to attend these great religious gatherings. This is a part of their annual program. We want to suggest to those who are not in the habit of attending camp meeting, to make a change in their program and go to one of the holiness camp meetings; if you cannot make it ten days attend on the week-ends, getting physical, mental and spiritual refreshing.

There are those who have much to say of spiritual and moral life of the nation who know nothing, apparently, of the holiness camp meetings stretching all the way from Virginia to California, and the northern lakes to the Gulf of Mexico. These are great religious gatherings where the preaching, singing and united effort seek for immediate results in the conversion of sinners, the reclamation of backsliders and the sanctification of believers, and the refreshing of the multitudes who attend these meetings.

I'll not undertake to tell of the number of these camps, but they are in nearly all of the states in the Union. Looking over the list in THE HERALD I see they are in California, Colorado, Georgia, Idaho, six or seven in Illinois, a number in Indiana, a number in Iowa, several in Kentucky, Kansas, Louisiana, Maryland, three or four in Massachusetts, Michigan, Ohio, a number in Missouri, Minnesota has a great camp, Nebraska has several, New Jersey three or four, six or seven are advertised in the State of New York, Ohio advertises eleven holiness camps, with others, Oregon has a camp, nine are listed in THE HERALD in Pennsylvania, Rhode Island, Tennessee, Washington State; this does not mention all the camps by any means, but simply those listed in THE HERALD, and are but a few of the many. Hundreds of thousands gather at these camps annually, and they are times of spiritual blessing and refreshing and make a remarkable contribution to the religious and moral life of our country. Make your arrangements to attend one of these camps; go, not as an onlooker or faultfinder, but to receive a

blessing and be a blessing. There is no way to estimate the value of these great camp meetings.

Much is being said of John Wesley, his Aldersgate experience, his consecrated life, earnest and fruitful ministry; at all of these holiness camp meetings John Wesley is remembered with gratitude; what he taught and urged upon the people is repeated and kept before the multitudes. A host of people have gone to Paradise, regenerated and sanctified in the holiness camp meetings held in this nation the past fifty years. Not very many of these camps are that old, but a number have passed their fortieth anniversary, and are an important part of what is known as the "Holiness Movement" in these United States. It was the reading of John Wesley's booklet on "Christian Perfection" that stirred many souls, awoke a deep interest in the experience of sanctification, or perfect love. How little Mr. Wesley knew or anticipated the far-reaching effect of this interesting little pamphlet.

In my travels since that very gracious Methodist gathering in Savannah, Ga., last January, I find many Methodist preachers deeply interested in the old Bible Methodist doctrine of the sanctifying power of the Holy Spirit. The change for a better understanding, and a more liberal attitude toward this doctrine, and a desire for the experience it offers in the Methodist Church is most encouraging. In the sixty years of my ministry I have never known a time when so many in the Methodist Church, from our bishops down to our humblest circuit-riders, along with a host of our laity, were so deeply concerned for a revival of heartfelt, scriptural holiness, purity of heart and righteousness of life. Let's be done with faultfinding, and get busy to spread the holy fire. Thank God for these camp meetings. Let THE HERALD readers pray the blessing of God to rest upon them and, as far as possible, attend and enjoy them.

Faithfully, and always yours for a great spiritual awakening and a nationwide revival.
H. C. MORRISON.

Secretary Hull, a Statesman.

We clip from a recent issue of *The Courier Journal* the following, which we think will be read with appreciation. Secretary Hull, during the present administration, has, on a number of occasions, spoken with a wisdom and consideration of the best interests of humanity, that leads us to believe he is one of the greatest, sanest, statesmen of the present time.

MR. HULL'S APPEAL TO SANITY.

"In expressing the willingness of the United States to co-operate with other nations in an effort to humanize modern warfare and also to bring about a reduction of the crushing burden of armament, Secretary of State Cordell Hull was not proposing an international conference on those subjects. Such a conference at this time of strife and tension almost certainly would be doomed to failure. Mr. Hull, however, was appealing to the countries of the world for a return of sanity, a return of order, a return of law in the relations among nations. He was pointing the way out of chaos and destruction which should be followed if for no other reason than enlightened self-interest. He was making known the fact that the United States is ready for the forward movement when the rest of the world is ready.

"Coinciding with Undersecretary of State Sumner Welles' condemnation of air bombardments of unfortified cities and of civilians, including women and children, Mr. Hull's reference to humanizing of warfare was directed at aerial raids of no military value. Though neither the conflict in Spain or China was specifically mentioned, his meaning was obvious. A new convention like

The Hague conventions was urged to prevent the recurrence of such barbarous and unnecessary slaughter.

"The argument on the ground of self-preservation might easily have been enlarged upon. Nations which use their air force to wipe out cities have cities of their own which in turn may be wiped out. Aerial bombardments instead of terrorizing the civilian population and speeding up surrender, unite the people against the attacker. From a military point of view such air raids are costly extravagances and a waste of ammunition. The whole thing is senseless, and worse, as shown by the stiffened opposition in Spain and China to the bombarding forces. One reason, perhaps, why the Chinese planes which repeatedly have flown over the Japanese islands have never dropped bombs was to avoid uniting the people in support of the war party.

"But the world has not come to its senses, at least not that part which is making war an instrument of its national policy. It is too soon to formulate rules of aerial warfare. It is too soon to return to the reign of law among nations. If civilization is to be saved, however, there is no alternative. Mr. Hull issues both a warning and an invitation."

H. C. Morrison's Slate.

Central Holiness Camp Meeting, Wilmore, Ky., July 21-31.

Eaton Rapids, Mich., Camp Meeting, August 1-7.

Indian Springs Holiness Camp Meeting, Georgia, August 11-21.

Mt. Sequoyah, Ark., Camp Meeting, Aug. 23-September 1.

Brownsville, Tenn., Sept. 4-14.

The First Thousand for the Seminary.

Many of you read my editorial in THE HERALD of June 29, "Looking Backward and Forward," in which I made a plea for the enlargement of the Asbury Theological Seminary, Wilmore, Ky. You will be glad to know we have received the promise of the first \$1,000 for our new Theological Building, so we thank God and take courage. This is a good beginning, and we are believing and praying that God may work through his people to make this great enterprise possible.

If it please the Lord, I should like to live to see this new Theological Building dedicated, and I should like to announce on the day of dedication that 10,000 HERALD readers have contributed to its building. See? The building we propose will cost quite a sum, but there are persons of large means who will give considerable amounts, but I am thinking of that large number of devout people who will help us with their earnest prayers and small sums. Thousands of them will help in this great work. There is no greater need than a well trained, Spirit-filled ministry to preach the gospel. There is a place for a thousand men filled with the Holy Spirit to go out among the people who never attend church, and preach the gospel, mighty to save to the uttermost. Help us in this, our greatest work. Send any donation or pledge to Mrs. H. C. Morrison, Box 774, Louisville, Ky.

H. C. MORRISON.

Morrison Park Holiness Camp Meeting

The camp meeting at Morrison Park, located four miles from Glasgow on the Tompkinsville road, begins Friday evening, August 26, before the last Sunday in August, and closes on the evening of the first Sunday in September. Rev. J. L. Piercy, of Lebanon, Ky., will have charge of the meetings. The pastor, Rev. Moore, of the Glasgow Circuit, is especially invited to assist in the work, and Rev. J. R. Parker, evangelist, will be the special preacher. He is a most successful soul-winner, and we are fortunate indeed, to have him for these services. We invite the pas-

tors of the Methodist churches, in fact, will be happy to have pastors and people of all denominations. I wish to especially urge the people of the community around this dear old camp to be present, and to pray and work for a great blessing. There are numbers in heaven who have been blessed at this camp; there are two or three excellent men in the ministry who date the beginning of their spiritual life to this camp and the blessing they received there. We shall be thankful if THE HERALD readers will pray especially for this camp.

Faithfully yours,

H. C. MORRISON.

Lay Up Some Treasures

In the way of helping some souls that are in need of spiritual help. Try sending THE HERALD to four persons, weekly until January, '39, at a cost of only \$1.00 for the four, and pray that it will be a blessing to them.

Christ, An Adequate Savior.

DR. CALVARY HEDGEROW.

"He is able to save to the uttermost them that come unto God by him." No man is poor who carries in his mind this scripture. It will shine like a star of hope in many a dark night in his life. We cannot make too great a claim for Jesus in the realm of Saviorhood. He made extravagant claims for himself. Man needs to be saved. He cannot save himself. Jesus is his adequate and sufficient Savior.

Jesus is the adequate Savior for all ages. He was adequate yesterday. He is adequate today. He will be adequate tomorrow. In the second century, as in the last, there were those who were sure his influence would pass. But he is the only Savior of this strange twentieth century. No man can foretell the social and governmental changes of tomorrow but Christ will be tomorrow's Savior, too.

When we think of the vastness of the universe, we wonder if the "uttermost" applies to it. Is Christ the Savior of the universe? The stars which we see by night are planets like our Earth. There are millions of them; many larger than the Earth. Jupiter is one of the near planets, which like the Earth attends our sun. It is 314 times the size of the Earth. Do people live on these other planets? Scientists do not know. However, a few years ago when Mars came nearest our Earth in a century, scientists signaled it from the great observatories and carefully watched for like signals. If men do live upon these innumerable planets, it is my conviction that Christ is their great and sufficient Savior. He is able to save to the uttermost world.

But you and I are interested primarily in an inner world; the world within, great and mysterious, too. Can he save me from my faults, so readily seen by others, so seldom seen by me? From my fears and phobias which defeat? From the heredity which binds and throws my life in a direction I would not go? From my habits which have brought all of my good resolutions to naught? Ah, my brother, tell me, if you can—Can he save me from my sins? These are the questions which a Savior should answer. He is the answer! No man is so bad, no man is so old, no man is so enslaved, no man is so condemned by conscience or state, but that Christ is able to save him. He can and will save you. He is equal to your case and to mine. Yes, you are right, I do not know your case. Neither do you know mine. But he knows both and is able to save to the uttermost them that come unto God by him.

"When tempted and tried
We need a great Savior."

We have one! Only one! He is enough!

(Continued from page 4)

I would press for a birthday in Jesus Christ, with the brand of the eternal.

When Christ died that day on Calvary he purchased pardon for the human race. Those pardons I sincerely believe have the name of each individual of the race written on them. In the forgiveness of the race every offender is pardoned; not maybe, but is, without exception, and without condition. We are sent to tell every sinner that Jesus Christ has made atonement for the world's sin, and through him is preached the forgiveness of sin. The Gospel is a message of full, free and universal pardon, on no other condition than such as are involved in its acceptance through Christ. Your business, hardened sinner, is to rush to the Cross, and by faith in the blood of Jesus Christ, the Lamb of God, claim your pardon. "Jesus Christ has secured for us a right which a righteous God cannot ignore." Hurry, poor sinner, to the cross, repeating Charles Wesley's great hymn,

"That sinner am I, who on Jesus rely,
I come for the pardon God cannot deny."

Wesley's Plain Account of Christian Perfection.

You will want to circulate some of these splendid little books at this time. Price, 15c each, \$1.50 per dozen, or \$10.00 per 100.

Pentecostal Publishing Company, Louisville, Ky.

Guided Hearts

is the title of one of the very best books of religious fiction we have had to offer our readers. The incidental occurrences in this story revolve around the thought of God's plan for the life of his children. This is a wonderfully helpful book to place in the hands of a young man or young woman. It is deeply religious, and the romance of Bruce Gregory and Janice Moore, their surrendered lives and happy service for the Master, makes interesting reading. Fine for a birthday or graduation gift, and most excellent to place in the hands of some young person who is unsaved. Price \$1.00. Order of HERALD Office.

Dr. Ridout's Itinerary in South America.

July—November—Brazil.

Address care Porto Alegre Colegio, Porto Alegre, Rio Grand do Sul, Brazil, South America.

Blue Skies

Is the title of another wonderful story from the pen of Louise Harrison McGraw. The author makes very clear the relation between the Jews and Gentiles and shows that divine love, when it rules the heart, can alone solve this serious problem.

One will have a more kindly feeling toward the Jews after having read the story and seen how completely beautiful Edith St. Clair surrendered her life to Christ and the arduous task of trying to present her Christ to the Jews. There is a thread of romance woven through the story and Miss St. Clair finally becomes the wife of a Christian Jew with whom she is determined to press the work. The price is only \$1, and it is a book young or old will enjoy. Don't miss getting a copy to read and lend or give away. THE HERALD office furnishes it.

A thoughtful child, when asked why a certain tree in the garden was crooked, said he "s'posed somebody must have stepped on it when it was a little fellow." Can Christian leaders not make their own application?

Renew your subscription for THE HERALD today.

OUR BOYS AND GIRLS

"WHY DON'T THEY OPEN THE DOOR?"

By Rev. J. Leon Thomas.

Reuben and Esther Jones were as devoted to each other, their home, and only child, who had brought much happiness into their lives, as man and wife could be.

They had not much sympathy with religious folk, or churches. Sundays were "rest days," with the newspaper as their "guide, philosopher and friend." They had, however, allowed the district visitor to call, which she did monthly, and on the day of which I write she had brought the New Sheet Almanac, the central picture being a reproduction of Holman Hunt's famous painting, "Christ the Light of the World." Mother and son looked at it with wonder as it was placed in a prominent position on the wall.

On the father coming in to dinner his attention was called to it by the boy. "Look, daddy! Who is it, daddy? Who is it?" Reuben looked at the picture, but gave no answer, although he knew whom the picture represented.

But the little fellow was not to be denied, and again came the question, "Who is it, daddy? Tell me, daddy."

At last he blurted out, "A Man, of course!"

"What Man, daddy? What is his name?"

Compelled by the earnestness of the child, he said, "Christ!"

"But what is he doing, daddy?" "Can't you see? He is knocking at a door!" said the father. "How long will he knock, daddy?" "I don't know," came the reply. Still the boy asked, "What is he knocking for?" "Because he wants to go inside," said his father. "Why don't they open the door, daddy?"

This question was repeatedly asked, and it proved to be too pointed, for Reuben Jones turned away saying, "I don't know, my child."

Very little was said that dinner hour, except the boy's repeated statement: "I'd open the door. Wouldn't you, daddy?"

Dinner over, the father hurried away, saying to his wife: "I cannot stand any more of his questions."

That evening, Reuben Jones and his wife talked chiefly about their son, the picture, and the child's questions. "Oh!" said the wife, "he's been on about it ever since; his last words when going to bed were: 'I wish they had let the Man in.'"

"It is very strange," said the husband. "I have thought of little else, since dinner. I cannot get it out of my mind. 'Why don't they open the door? Why don't they open the door?' Esther, I believe the same Hand has been knocking at my door for some time, but the knocking has been louder today. But still the door is closed."

"Why don't they open the door?" he said. Ah! that is the question.

"I am sure, Esther, God is knocking by the hand of our own child. It's time we began to be more serious about things."

"Well," said the wife, "if you are going to be religious, I shall come too."

That very week a mission was being held in the Town Hall. Reuben's workshop mates had held up this effort to scorn, asking: "Who's going to get saved?" But notwithstanding this spirit of derision, Reuben and Esther attended three meetings, till on the closing night the preacher asked: "Who will open the door, and let the good Stranger in?"

It brought back to husband and wife the question of their own child: "Why don't they open the door?"

The preacher cried: "Behold, now is the accepted time! Behold, now is the day of salvation!"

"Admit Him, for the human breast Ne'er entertained so kind a guest; No mortal tongues their joy can tell With whom He condescends to dwell."

That was enough; husband and wife decided that he who had been a stranger should henceforth be trusted as Savior and Friend. For more than ten years he has been to them "The Light of the World." That Sheet Almanac became valued as a treasure, for they never tired recounting the way they had been led.

Do you know where Christ is in your life? Is he inside, or outside? He said, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with Me."

Have you opened the door?

Dear Aunt Bettie: As this is my first letter I would like to see it in print. My grandmother sends me page ten and I really enjoy reading it. I am fifteen years of age. My birthday is April 24. I have dark brown hair, dark brown eyes and I am five feet, six inches. I weigh 130 pounds. I go to the First Nazarene Church of Arco. Rev. John Breece is our pastor. We like him very much. My Sunday school teacher is Miss Myrtle Broche. She is a real good teacher. I have three brothers younger than I.

Maxine Garrison,

Rt. 2, Box 550, Clearing Sta., Chicago, Ill.

Dear Aunt Bettie: I would like to join your happy band. I have been a silent reader of *The Pentecostal Herald* for some time. I am a boy seventeen years old, have light brown hair, blue eyes, and weigh 150 pounds. I am five feet, nine inches tall. I would like very much to see this letter in print; would also like to gain pen-pals.

Dewey Deshazo,

Ft. 3, Bonifay, Fla.

Dear Aunt Bettie: I wonder if you would let a girl from the many hills of old Alabama join your band of boys and girls? I am five feet, four inches tall, real black-headed, dark brown eyes, weigh about 130 pounds. I am fifteen years old; will be sixteen July 25. Have I a twin? I go to Swagg Junior High School. We have a nice time in school and good teachers. This part of Alabama is really a beautiful country at this time of year. Our main crops are cotton and corn. How we dread for the cotton fields to get speckled with the white cotton. If anyone would like to know more about this part of Alabama write to me. Our main flowers in spring are jonquils. I live about one-fourth of a mile from church. I have always wanted some pen-pals so please write me. I will send snapshots for the first ones who write.

Lenora Williamson,
Rt. 1, Wedowee, Ala.

Dear Aunt Bettie: This is my second letter to *The Herald* and would like to see it in print. I was fifteen May 27, 1938. I enjoy reading page ten. I go to Sunday school and church every Sunday. Our preacher's name is Rev. Frank Thomas. I would like to hear from some of the cousins.

Reva Humphrey,
Rt. 1, Uster, Pa.

Dear Aunt Bettie: I'm an Oklahoma girl and would like very much to hear from some nice boys and girls. Six years ago I gave my life to God and was sanctified a few days later. I'm enjoying living for the Lord. I desire to live a life that may in due time win young men and women to the Lord. There is such a few young folks in Nowata that live right. I know there is nothing but the life of a Christian that is going to pay at the great Judgment Bar of God. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." I've been a reader of *The Herald* for some time and enjoy it very much. I would like for you to find enough space on page ten for my letter as I get rather

lonely and would like to hear from other young folks. I am five feet, one and three-fourth inches tall, weigh 106 pounds, have long brown, wavy hair and blue eyes, a fair complexion. I play a guitar and sing at church and am thanking God that I can be of some help.

Beatrice McLaughlin,
Nowata, Okla.

Dear Aunt Bettie: Haven't seen any letters from Nebraska since last summer, so thought I would write. This is my second letter, and I hope it misses Mr. W. B. The Lord certainly is good to his children. I enjoy *The Herald* even more than I did before. I have no church to attend, as this is a Bohemian Catholic community. I get a lot of comfort and help from my Bible. I am saved and sanctified. Please pray that I may remain true to him. I have brown hair and eyes, am 26 years old, five feet tall and weigh 102 pounds. I love to hear from pals over the United States.

Wilma Grace Brown,
Abie, Neb.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? Daddy takes *The Herald* and I enjoy reading it very much, especially page ten. I was twelve years old January 7, 1938. I go to Sunday school most every Sunday. Our pastor is Rev. W. T. M. Jones. I will answer all letters I can. Who can guess my middle name? It begins with C and ends with E, and has nine letters in it.

Bonnie C. Reasons,
Melber, Ky.

Dear Aunt Bettie: Will you permit me to join your circle of boys and girls? I am from Franklin, Pa. I am fourteen years old. I have brown hair and brown eyes. I go to the United Brethren Church at Mt. Pleasant, Pa. I go to Sunday school and Christian Endeavor and Church. I am a new reader of *The Herald*. I like to read page ten very much. This is my first letter. I would like to see it in print. I would like to hear from Christian boys and girls.

Ruth Young,
Rt. 5, Franklin, Pa.

Dear Aunt Bettie: I would like very much to join your happy band of boys and girls. I enjoy reading the letters on page ten and also the pieces written by Rev. Bud Robinson. My height is five feet, two inches, and I was born June 27, 1913. I enjoy reading the Bible, Grace Livingston Hill's books and other good books. I also enjoy doing embroidery and sewing. I am a Christian and a member of the Grace Evangelical Church. We have as our pastor, Rev. H. E. Williamson; he is a good preacher and brings us wonderful sermons. I would be glad to write to any of the cousins who care to write to me. I will try and answer all of the letters I receive.

Neomi M. Long,
522 Freeman St., N. W., Warren, O.

Dear Aunt Bettie: As I do not see many letters from West Virginia I decided to write. My grandmother takes *The Herald* and I enjoy reading page ten especially. I attend the Methodist Church. I was fifteen years old March 24, and in the ninth grade. I have a twin brother and would like to know if I have any more twins. I would like to have correspondents from all the states. I live near Lover's Leap Rock, and will send views to any one who care to write.

Marjorie Cavendish,
Ansted W. Va.

Dear Aunt Bettie: I am a small blue-eyed boy from the mountains of Kentucky knocking at your door. May I come in for a short visit? Was eleven years old May 4, 1938. Have I a twin? I am in the fourth grade and attend Felts School. I am a Christian and belong to Felts Chapel M. E. Church. I was saved at Corbin Camp in 1936 when Dr. Morrison was preaching there. Our pastor is Rev. M. G. Shelly. We have a fine Sunday school. I am trying to read the Testament through this year and am now in Luke, on January 28. Mama will get me a nice Bible if I read it all.

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The purpose of this book is to awaken a new and deeper appreciation of the literary and spiritual content of hymns. The work is based on years of careful study of the greater hymnals, and upon close observation of the superficial use of hymns.

Eighty-two great hymns are studied in this book, with special emphasis upon their historical background and spiritual significance. Price 40c

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Evangelistic Sermons.

A volume of fifteen Evangelistic Sermons has just been published entitled, "The Power of Christ." The first sermon in the book is by Dr. George W. Truett and carries the same title as the book, "The Power of Christ."

Some of the other sermons are: "The God of the Burning Bush," "Beautiful Failures," "A Changeless Message for a Changing World," etc., etc. 208 pages, bound in cloth. Price \$1.00.

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Louisville, Kentucky.

Wesley's Plain Account of Christian Perfection

should be circulated at all Camp Meetings. They retail at 15c special, and we offer very special rates in quantities, postpaid.

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Camp Meeting Song Book

We have had compiled a book containing some of the most spiritual songs on the market, old and new—207 songs. Good paper and binding, the title songs of the Christian faith. Price 25c. Very special prices to camp meetings in quantities. Write today for a returnable sample and prices.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

I would like to get letters from all the states, and especially foreign countries, for some day I want to be a missionary. I want to go to Asbury College for my training.

Elman Dizney,
Rt. 1 Box 159-C, Corbin, Ky.

Dear Aunt Bettie: As I had such good luck in getting my other letter printed on page ten, thought I would write again. I have received many nice letters from some of the readers of *The Herald* and as I could not begin to answer all of them will say a word to all of them right here. Your letters surely were appreciated, and was surprised to learn how interested you people were in me. Thanks to you and if you will write again sometime, I'll try and find time to answer. We belong to the Methodist Episcopal Church, South. Our pastor is Bro. A. N. Yancy. We think he is a wonderful preacher. Brother Yancy has charge of the Lebanon Circuit, which includes four churches, so you see that makes us have church only once a month. We go every time unless there is something necessary to stay home for, such as sickness. Hope this little note will bring me some more pen-pals, as I do enjoy getting letters. Will try and answer more of them this time.

Mrs. Chas. S. Gaddie,
Raywick, Ky.

BARNES.

Frank W. Barnes passed away May 30, at the home of his daughter, Mrs. Sherman McCalla, where he and Mrs. Barnes had been making their home. Mr. Barnes had been in failing health for some time. He was one of the early settlers of Yuma county, having been a resident of the county for 51 years, and for a number of years was president of the Old Settlers organization.

Funeral services were held at the Presbyterian Church in Yuma, Wednesday afternoon at 2:00 o'clock conducted by the Rev. L. Brooks Laumann, pastor of the Eckley Community church, and interment was in Eckley cemetery.

Frank Wesley Barnes was born April 4, 1861 at Berea, Ohio. Entered into rest May 30, 1938 at Eckley, Colorado, at the age of 77 years, 1 month and 26 days. His father met his death in the Civil War. At the age of four Mr. Barnes was taken into the home of the Thew family of Ohio where he remained until he was twenty-one. A few years later, in 1887, he took up a homestead near Eckley, Colo. He continued to live in that community until his death, a total of fifty-one years. On Sept. 7, 1910, he was united in marriage to Mrs. Minnie M. Petrie, who has been a constant and faithful companion through the years. Besides his wife he leaves to mourn his passing, a sister, Mrs. Carrie Adams, of Cleveland, Ohio; a stepson, Mr. Lester Smith, of Marysville, Wash., two step-daughters, Mrs. Sherman McCalla and Mrs. Albert McCalla, of Eckley community, several nieces and nephews and many other relatives and friends.

More than sixty years ago Mr. Barnes accepted Jesus Christ as his personal Savior and united with the Methodist Church. Later he became a charter member of the Waverly Presbyterian Church. He was superintendent of the Sunday school several years and occupied other positions of responsibility in the work of the church in which he was deeply interested. He was known as a man of deep and simple faith in the Lord Jesus Christ whom he served, from the heart, three-score years. Though he shall be missed, his family and friends regard this as a crowning day of a life well spent in the service of his God and his neighbors.

I, too, have some I hope to meet
Beyond the River Death,
Among the blest at Jesus' feet,
When fails this fleeting breath.

CARROLL.

Rev. Marvin Carroll passed quietly away at his home Friday afternoon. He had been in declining health for a number of years and Friday noon suffered a stroke of apoplexy from which he failed to rally. His death was a shock to friends in Dale and Southeast Alabama where he was well known and beloved.

Mr. Carroll was a lifelong resident of this county and was the son of the late Mr. and Mrs. Major Carroll, prominent Daye Countians. He was a Methodist minister and preached throughout this section for many years preceding his ill health.

Funeral services were held Saturday afternoon at his home with Dr. P. S. Hudson and the Rev. James W. Marley officiating. Interment was in the Ozark cemetery, Holman Funeral Home directing.

Pallbearers were nephews: Jimmie Dunn, Kells Carroll, Major Espy, Sam West, Joe Mills, Sam Carroll, Jr., Oscar Dunn and George Dunn.

Honorary pallbearers were M. P. Skipper, J. R. Levy, F. O. Deese, Sam Crosby, Sam Jimmerson, Walter Hartzog, Sr., F. S. Warr, C. C. Cox, L. E. Wells, Grady Carroll, C. O. Stokes, H. Byrd and J. O. Weeks.

He is survived by his wife and two sons, John B. Carroll and Mixon Carroll of Ozark; four daughters: Miss Elizabeth Carroll and Mrs. Charles Lisenby of Ozark; Mrs. A. D. Walden of Headland and Mrs. Louise Byrd, of Birmingham; one brother, Sam J. Carroll; four sisters: Mrs. G. L. Dunn, Mrs. T. A. West, Mrs. J. B. Mills, all of Ozark, Mrs. J. J. Espy of Headland.

JESUS WILL CARRY US THROUGH

E. Mary Cavanaugh.

My song is of one, named Jesus,
Who because of your need and mine,
Paid the price that the Father demanded,
To give life, in love divine.
So whatever your need "This same Jesus"
Has made ample provision for you;
Whatever your fear, "This same Jesus,"
He knows, and will carry you through.

Jesus is able to carry us through,
Jesus, the Savior divine;
He is one that's both able and willing to do,
And this Savior is mine and thine.
There's so much in this world that we carry,
That we need not carry at all,
If only we knew, just how to tarry
And unload at our Savior's call.
Do you worry and fret? "This same Jesus,"
Has made ample provision for you;
Whatever your care, "This same Jesus,"
He knows and will carry you through.

"It is finished," he cried, that's the story,
And it was all for you and me,
Yes, finished, and God gave the glory
And for you and for me is free:
O God, make us to trust "This same Jesus"
Who died for me and for you;
O strengthen our faith in "this same Jesus,"
Who knows and will carry us through.

How blessed the thought, and how fraught with comfort, the knowledge that Jesus knows; and that he is both able and willing to do. That he, our Jesus, steadfastly set his face toward Jerusalem, and all that he knew awaited him there, for our sakes. How blessed the "know so" that, while his sacrifice implied the whole world, yet, we can narrow it down to just you and me, and know that Jesus cares for us. 1st Peter 5:7.

That "this same Jesus," whom the men of Galilee stood gazing after, as he was taken up into heaven, is both able and willing to do and to carry us through. Matt. 9:28.

Jesus, able, even to subdue all things unto himself. Phil. 3:21.

Jesus, able, to succor them that are tempted. Heb. 2:18.

Jesus, able, to save and destroy. Jas. 4:12.

Jesus, able, to keep you from falling. Jude 24.

He, who saved us, willing, because of his love for us, who loved us with an "everlasting love." Jer. 31:3; manifested in the "love of Christ, which passeth all understanding." Eph. 3:19.

There never was a time in his walk upon earth that the thoughts of men were not revealed unto him, from the criticizing thoughts of Simon, the Pharisee, who sat at meat with him during the time he walked the earth, and the scribes, who reasoned in their hearts about his ability to forgive sins, or the unbelieving challenge of Thomas, his disciple after our Lord had risen from the grave.

And "this same Jesus" is sitting at the right hand of God, as "the Word"

of God. He knows the very thoughts and intents of our hearts; to whom, "all things are naked and opened." He is there making intercession for you and for me, against the accusations, the Devil, our accuser, makes. "This same Jesus" hath purchased us with his own blood made sinners by Adam's fall. God could not look upon sin but, whose love for us, a "love everlasting," provided a way in the sacrifice of his Son. "To whom be glory and dominion forever. Amen."

If you and your church have had a heart-warming experience, "The Romance of The Upper Room" will give you further delight. If you have failed to receive this experience this book will point the way. This volume by Fred B. Wyand is just off the Press and may be had from The Pentecostal Publishing Company. Price \$1.

MOTHER'S THOUGHTS.

"Her children arise up and call her blessed." Prov. 31:28. Happy are the mothers and children of mothers of whom this can be said. Imagine with me, as memory takes me back to a humble home based on godliness, love, kindness and discipline, where the Bible was read, where prayer was offered and the six children knelt with the parents. In searching back through those memories not once can be found an unkind word from the mother, who is now enjoying her Eternal Home. Some firm discipline can be remembered but no uncontrolled temper. A kind, Christian father is prominent in the picture and also the elder sister, who becomes the mother's efficient assistant in training the younger ones. May God bless fathers, mothers and assistant mothers.

The reader has been thinking with me of a childhood home; now may we transfer our thoughts to our own firesides. Are our homes on a higher plane than those of our parents? Are they equal, or are they sinking lower? Are we as alert about Bible reading and prayers, and stressing the true values of life as we are in caring for the physical welfare? If parents would awake to the opportunity, pray with their children while they are young, and before the conscience is seared, it would save many heartaches, and to some extent, at least, the requests to ministers, "Please pray that my girl, my boy, may be saved." That is alright but there is nothing more beautiful than parents leading their children to the Lord during the tender years.

The example of Hannah shines out to us, as she gave her son back to God, long before he was born. We see boldness of heart, devotion to God, and a meek and quiet spirit to those around her.

In thinking of Hannah our thoughts go quickly to a Susanna who dared to go all the way with God, who spent time on her knees with her children and for her children. The beginning of Methodism would have been entirely different had Susanna Wesley failed.

Mrs. Kenneth Lane.

BOOK REVIEWS.

"Youth Makes the Choice," by H. E. Waters, A.M., D.D., LL.D. Broadman Press, Nashville, Tenn. 394, 8 Mo. \$4.00.

The author, first a teacher and then for many years a college president, in this work demonstrates his fitness for the great task, he in preparing this volume committed himself to. Of

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Evangelist and former President, Bible Institute of Pennsylvania.



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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Rev. Isenhour's New Book

Rev. Walter E. Isenhour has written and just had published a new book entitled "Messages To Young People." It is a beautiful little volume of twenty-two chapters, well printed and neatly bound, and is brimful of very important material for young people. It deals with subjects of vital importance which should appeal to every youth of our land. It is practical for every day. The book is quite timely, coming as it does when so many evils, temptations, allurements and destructive agencies are at work to drag our young people down to ruin and final destruction. It ought to be in the hands of every youth in America. The author has put his VERY BEST into the book, praying and hoping that it will bring the VERY BEST results in the lives of its readers. Parents will do well to get a copy, even if they have to sacrifice in order to do so. It will make a nice gift for one's birthday, or for Christmas, or as a prize. Sunday school teachers would do well to put it into the hands of their pupils. It ought to go into the hands and homes of our people. The author is giving all the proceeds from the sale of the book to Asbury College, Wilmore, Ky., to help educate young people for the ministry and the mission fields of the world, and for honorable and praiseworthy places in life. Therefore in buying the book you are not only getting your money's worth in its rich contents, but you are likewise helping in the advancement of Christian education. \$1.00 per copy.

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course, today there is other literature along the same line; but this work recently off the press is, by all odds, the outstanding contribution in the way of helping youth to a wise choice. The thoroughness of the work of the author is everywhere manifest. Seeing and realizing out of a long experience the need for such a work he sought to make it as helpful as possible. Teachers by the thousand should read and profit by its guidance. Parents concerned for their children should read and interest their children in reading. Your reviewer has read it with great profit. We commend it to pastors and young people's leaders for help in their work. Yes, \$4.00 is a big price; but here is a book, the making of which was costly, and the good it is calculated to do cannot be valued in dollars and cents. The Pentecostal Publishing Company will be glad to supply you with it.—M. P. Hunt.

Yes, Dr. Morrison,

I want to send THE HERALD from now until January, 1939, to the Jail, Hotel, Hospital and Barber Shop at a cost of only \$1.00 for the four.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLE DORFF, B. ACKSHEAR, GA.

Lesson V.—July 31, 1938.

Subject.—Samson: Strength and Weakness. Judges 14: 5, 6; 15:11-14; 16:15-21.

Golden Text.—Be strong in the Lord, and in the power of his might. Eph. 6:10.

Practical Truth.—Watchfulness is needed lest we be robbed of our spiritual strength.

Place.—Samson's home in Zorah. The scene of the lesson is laid in the Phoenecian country, and in Dan and in Judah.

Introduction.—It is not easy to find the purpose of this story. Several things suggest themselves, but none is perfectly clear. At that time the Israelites were in desperate straits. They had forsaken the worship of the true God, and were largely given over to idolatry; but they were the people from whom the Christ should come, and God's eye was still on them. They had no government worthy of the name, but were living in anarchy, responsible to nobody, as they thought, and every one doing as he pleased. The Philistines had dominated them, and were trampling the life out of them.

In this condition it was needful that God should show his power and authority by doing something extraordinary. The people had to be taught again that Jehovah was their God and that he was ruling over them and their enemies. Why he should have taken this method to accomplish his purpose is not made clear. One can suppose that he was giving the Jews an object lesson of his might. They were frightened out of their wits because of the Philistines, and dared not defend themselves; but God could raise up a man capable of defeating them single-handed. We can remember the case of Gideon wherein God trimmed down the army to three hundred men to keep the Jews from concluding that they had personally conquered their enemies. The case of Samson presents the same conclusion.

Samson was a child of promise. His mother was childless. We do not know her name, but she was the wife of a man by the name of Manoah of the tribe of Dan. It is nothing peculiar that his mother's name is not given, for it was not customary that the names of women should be known, they being spoken of as the wives of certain men, just as we find it in the Orient today. The angel promised her a son, and gave special directions for his bringing up. He was to be a Nazarite from his birth; therefore he was not to be allowed to eat any product of the grapevine, and his hair was not to be cut, those being peculiar characteristics of the Nazarite.

Samson's strength did not inhere in the long hair of his head, but in his implicit allegiance to his vows as a Nazarite. When the loss of his strength came with the loss of his hair, it was due to disobedience to God. The thought is brought out clearly in the Golden Text. If one is to be strong in the Lord and in the power of his might, he must live in strict obedience to all the will of God. But the Golden Text does not refer to physical strength, but to spiritual. Since his strength comes from God, a

physical weakling may be a spiritual giant, or vice versa. John Wesley was no athlete in size, weighing at best one hundred and twenty-one pounds, but he was a Samson in spiritual power. If one's spiritual power depended upon his size, a heavy-weight pugilist might almost dominate the world. But since man's power comes from the indwelling Spirit of God, a mere pygmy may dominate a man who is a physical monster.

Comments on the Lesson Text.

5. Then went Samson down... to Timnath.—Timnath was a village in the tribe of Dan near Samson's home place of Zorah. A young lion roared against him. Ever and anon we read of lions in Canaan during Old Testament times. As guns were unknown, it was not easy to exterminate them.

6. The Spirit of the Lord came mightily upon him.—Of course the reference here is to the Holy Spirit. Samson killed the lion, but we are not told how. He had no weapon, but we are told that he rent him as he would have rent a kid. To our thinking, the deed was impossible, except through supernatural power.

11. Three thousand men of Judah.—They had something against Samson. According to the record, he had stirred up the wrath of the Philistines, and the tribe of Judah feared that the Philistines would come against them; so they wanted to know what Samson had done to the Philistines. Samson answered, "As they did unto me, so have I done unto them."

12. We are come down to bind thee.—Their purpose was to tie Samson and to deliver him into the hands of the Philistines that they might kill him. Samson agreed to their purpose, but exacted a promise from them: "Swear unto me, that ye will not fall upon me yourselves." That is, promise that you will not kill me.

13. No; but we will bind thee fast, and deliver thee into their hand.—They bound him with two new cords. The whole transaction was a piece of cowardice on the part of the men of Judah. They left him on the top of a rock.

14. The Philistines shouted against him.—They thought that they had him in their possession, and would kill him when they desired; but again the Spirit of the Lord came mightily upon him, and the cords fell from his arms as if they had been burned with fire. There was consternation among the Philistines.

16:15. How canst thou say, I love thee when thine heart is not with me?—These words came from the lips of one of Samson's untrustworthy wives, whose name was Delilah. She twitted Samson about not loving her, when the truth was, that she did not love him, but was his secret enemy. Her sole purpose was to deliver him into the hand of the Philistines for his destruction.

16. When she pressed him daily with her words.—She was a nagger and Samson "was vexed unto death." It would be interesting to write an essay on the sin of nagging, but it might do no good, and space forbids. Somebody has said that no man can stand a nagging wife, and no woman

can stand a nagging husband.

17. He told her all his heart.—He informed her that he had been a Nazarite from his birth; that his hair had never been shorn, but that his strength would leave him if it were cut. The secret was out, and Samson's doom was sealed.

18. When Delilah saw that he had told her all his heart.—She fairly gloated over him. She would cut his hair and destroy his life.

19. She made him sleep upon her knees.—She possibly gave him some soporific drug, so that he would not wake up while the barber was robbing him of his hair.

20. He wist not that the Lord was departed from him.—Multitudes of men have had a similar experience. They have disobeyed God and have found themselves as weak as babes. They prepared beautiful orthodox sermons, but when they delivered them to the people, there was no power. Like Samson, they knew not that the Lord had forsaken them.

21. The Philistines took him.—It was a pathetic picture. The great giant robbed of his locks was helpless in the hands of his enemies while they put out his eyes, bound him with fetters of brass, and forced him to grind in their prison-house, as if he were an ox.

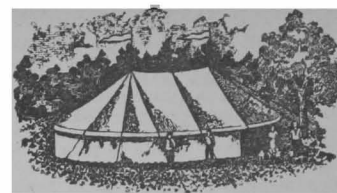
PERSONALS.

I am still what they call "Sunshine Peddler" among the 300 in the T. B. Hospital and the surrounding community of neglected homes, giving the gospel and tracts out to the people. The results are very encouraging. One man got hold of a tract, "Where will you spend eternity?" He said to his wife, "We are not living right; we must unite with the church and live for God." One other man got blessedly saved and is helping to give out tracts; he is the boss of a large gang of men. I thank the many who have sent me gospel tracts. The Lord bless you. While I cannot be in the evangelistic field because of my wife's broken limb, I am busy going from house to house among the foreign people telling them about Jesus who can save from sin. God help us to so live that Jesus may say unto us, "Well done."—A. D. Buck.

The Rev. Jos. H. Lewis, who, for several years, was a Conference evangelist in the Methodist Episcopal Church, is now located at Cold Springs, Ky., and is serving as pastor of Asbury M. E. Church. Rev. Lewis' health is gradually improving and he is anxious to fill two open dates with evangelistic meetings. Anyone desiring the service of a practical, forceful exponent of a full salvation gospel may address him at Asbury Parsonage, Cold Springs, Ky.

Just a word in regard to Rev. J. L. Schell, song evangelist, who is giving his entire time to this field. It has been my pleasure to be with him in a number of meetings and he is a splendid co-laborer. He sings the gospel in a most effective way. Those needing help for church or camp will find him equal to the task.—J. R. Parker.

After several years of successful ministry as pastor which have fitted him to know the pastor's problems and how to better co-operate with him, and also after several years experience as General Evangelist in tent, camp meetings, tabernacle and



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churches, Rev. E. E. Watts is re-entering the field of general evangelism. With a burden for the lost, and a concern for the extension of Christ's kingdom, and a prayer that he may be a blessing wherever he is called to labor, he offers himself to God, the church and the world. If you believe he can be a blessing to your church call. Address him, Rev. E. E. Watts, Fayetteville, W. Va.

We have just closed a very successful revival in the Mary Helen Methodist Church at Coalwood, Ky. Rev. J. R. Parker, of Wilmore, Ky., did the preaching, and Rev. D. W. Cobb, pastor of the South Corbin Methodist Church, led the singing. About twenty people were definitely blessed at the altar. Eighteen prayed through and were definitely saved, and three were sanctified. Twelve new members were added to the church. Outlook for the church is better than it has been for several years. The evangelist and singer have closed the meeting, but the revival fires that were kindled are still burning, and men and women are rejoicing in newfound victory. The pastor and people of the Mary Helen Church greatly appreciate the services of Brother Parker and Brother Cobb while they were with us. For all that was accomplished we give God the glory.—Onie U. Kays, Pastor.

The Thirteenth Annual Camp Meeting of the Ohio Conference of the Wesleyan Methodist Church will convene at Victory Camp Ground, near Galena, Ohio, July 29-August 7. The camp ground is situated in a beautiful grove one and one-half miles west of State Route No. 3. The distance from Columbus is about 19 miles. Watch for Wesleyan Methodist Camp Meeting sign at cross-roads, about three and one-half miles south of Galena and four miles north of Westerville. The annual session of the Ohio Conference convenes on the camp ground prior to the camp meeting, July 25-26. The workers for the camp are, Evangelists, Rev. C. L. Wireman, Rev. Rufus Reisdorph, songleader, Mrs. Ruby Reisdorph, young people's worker, Rev. C. C. Decker, children's worker, Rev. Miss Anna L. Fillmore, pianists, Rev. John Woodhouse and Paul Roberts. Board and room may be had on the freewill offering plan. Come and enjoy these days of spiritual feasts. For further information, address Rev. A. D. Os-

born, Sec., Pataskala, Ohio, or Rev. R. J. Stratton, chairman, Butler, O. Mail for the camp should be addressed in care of Victory Camp, Galena, O.

We set up a new tent at West Frankfort, Ill. The first week in May the wind blew and it poured rain and kept the crowds away. The second week the crowds began to come and many times hundreds stood up and were turned away. The co-operation of the ministers of the city was wonderful; there were from five to fourteen ministers on the platform for seven weeks. The last week there were more people and more conversions and sanctifications than any week in the seven. We have had enough calls to run us one or two years in Illinois. Thank God for victory. A. S. Beck, Jr., the twenty year old boy, carried his crowd with him. God so anointed him that when he preached conviction gripped the people. He spoke in many churches throughout the city and country. Over one hundred prayed through. One young man converted and sanctified was called to preach. We go next to Ohio, then back to Illinois, later to Arkansas and Louisiana. Praise God the days of revivals are here.—Beck Brothers.

A twelve-day revival meeting came to a close June 26 in Vienna Methodist Church. Rev. L. E. Williams, of Wilmore, Ky., brought stirring messages, preaching full salvation. Three were converted and four sanctified. While visible results were not so noticeable we feel the future of the church is much better. This was the second meeting here this year being the first revival in twelve or fifteen years. Those connected with the church did not know the Methodist Church stood for holiness of heart until we came last fall hence, we are plowing new ground. Bro. Williams won the hearts of many by his lovable spirit and we were very glad to have him. Missouri Methodism has been sadly in need of old-fashioned, Holy Ghost preaching that saves from sin. We rejoice for the weekly visit of *The Herald*. This is my first year in the ministry and I need the prayers of Christian friends to preach the gospel in its fulness.—Clarence P. Hopkins.

FOR SALE—Beautiful quilts, quilted and finished. 1386 Dixie Highway, Louisville, Ky.

REV. DAN GRAHAM, A FEARLESS EVANGELIST.

Rev. Dan Graham, Presbyterian evangelist, of Blountsville, Tenn., is now in a great tabernacle meeting at Boone, N. C. It was my privilege to hear this mighty man of God preach two powerful sermons a week ago. One sermon was on the Judgment and the other was on the Signs of the Times. Wish millions of people in America could have heard these starting messages. According to his interpretation of the Scriptures, and the signs of the times, we are right near the Great Tribulation, the rape of the saints, the coming of the Antichrist the revival of the Roman Empire and the dreadful battle of Armageddon. The whole world is coming for destruction, except the people of God.

It has been my privilege through years to hear some of the nation's

leading evangelists, bishops and powerful preachers, but it seems to me that Dan Graham is the most fearless preacher of the Gospel I have heard in a lifetime. As I listened to him expose and denounce the sins of the people, without fear or favor; and as I listened to his startling exposure of every vice of the land that is destroying America and the nations of the earth, and reveal to his vast congregations of thousands that it is repent and get to God or it is hell and damnation, I could not help but admire him. He reminds me of some of the old patriarchs and prophets who feared neither men nor devils, but God only.

Rev. Graham is strong in body, and looks like a rugged mountaineer, or athlete; he puts every ounce of his strength into his messages. Thousands of people flock to hear him. He also broadcasts from the tabernacle through Bristol, Tennessee-Virginia, and he estimates his radio audience at a hundred thousand people. Don't fail to hear him if it is your privilege. Let every praying man and woman who read this message pray earnestly for this mighty preacher of righteousness. May God give him grace and strength to continue the battle fearlessly until God calls him home. Walter E. Isenhour.

Cherryville, N. C.

METHODIST HOME NOTES.

This is written to remind you to begin now to make your arrangements to have your church picnic here on August 11. We will have a tablet to the memory of Mrs. C. M. Poynter to place in our new library and dedicate. Also the tablet to the memory of Mrs. Louise Berry Jameson given by her mother, Mrs. J. B. Berry, will be replaced and dedicated.

The Bishop has written he expects to be here and will take charge. Our new highway will be ready for us and our own driveway resurfaced with our entrance posts, lights and everything back in place and we believe you will be delighted with the condition everywhere and will say things have greatly improved. Besides, we want you to see what a lovely library we are going to have for the children.

We find ourselves without sugar and that means an expense of at least \$20.00 a month. We will put on another sugar day in the fall, but in the meantime, we will be mighty glad if some of you can send in some right away. Be sure to talk up the picnic and all of you come.

Sincerely yours,

Jessie Ray Williams,

Supt. and Treas., Methodist Orphans' Home, Versailles, Ky.

FRANCES WILLARD MEMORIALS

Looking forward to the centenary of Frances Willard in 1939, the National Woman's Christian Temperance Union is releasing, in time for its annual convention, held this year in San Francisco, August 4-10, a souvenir pictorial map of the United States, marking 263 nation-wide memorials to Miss Willard, the founder of the World's W. C. T. U., and the only woman whose statue stands in Statuary Hall of the United States Capitol Building, Washington, D. C.

Miss Willard resided in New York, Ohio, Wisconsin and Illinois, but she traveled to every state in the Union, during the period from 1879 to her

death in 1898, going by horse and buggy where there were no railroads to take her. On these trips she lectured on suffrage, temperance, and other social problems of the day, in an era when women's activities, finances, education and rights were emphatically restricted—a reason she is today still remembered along the highways and byways of every state.

The range and variety of the memorials to Miss Willard are as wide as were her own interests and activities. Some of them are: the Willard bust in the Hall of Fame of New York University; the Frances E. Willard Settlement House, Boston; the Frances Willard National Temperance Hospital, Chicago; the Willard Home for Girls, Tulsa; Hotel Willard, Los Angeles; a classic fountain in Iola, Kansas; a Willard high school in Des Moines; Willard Hall, a woman's dormitory, Mary Washington College, Fredericksburg Va.; and a stained glass window, Baptist Church, Block Island, off the coast of Rhode Island.

Forty-five schools in no less than twenty-one states are named for Frances Willard, as well as twenty miscellaneous buildings, including six college dormitories, a sorority house, a hotel, a hospital, a settlement house, two candy kitchens and their shops, three Chautauqua buildings, two camp grounds buildings, two memorial museums, and an apartment house. There stand as memorials to her six homes for girls and children; one church; eleven rooms and hospital beds; eight paintings; nine busts; a statue; a statuette; eleven plaques; a base relief; twenty-five stained glass windows; forty-eight fountains; two columbariums; eight streets; fifty-three trees, and seven other miscellaneous markings. There are, as well, four W. C. T. U. headquarters named "Willard Hall."

Mrs. Ida Schmid Randall, the designer of the map, is an architectural draughtsman, and her workmanship shows finesse, accuracy and balance. A portrait of Frances Willard is at the top center of the map; across the upper and lower borders are pictured twenty-two types of memorials. The side borders contain lists, by states, of every known memorial, and many of these are pictorially represented by clever little drawings on the state areas, wherever they do not occur too thickly to be shown.

Worked into the design of the souvenir map are the peony, rose and delphinium named for Frances Willard, and these are tied with the bows of white ribbon which are emblematic of the W. C. T. U. Suspended from the ribbon is the seal of the organization which typifies the ideal which Miss Willard called "organized mother love." Just above the seal is the poem Whittier wrote about her. The northpoint of the map contains the Willard family coat-of-arms. The whole is printed in brown on white cloth and is in size 36x26 inches.

The map rewards detailed study for it represents, over a continent, the expansion, during two decades, of one purposeful life from generous dreams for human welfare to the concrete realization of those visions, to the betterment of the communities where they exist.

SPRINGFIELD, OHIO.

The Ohio District Camp Meeting of the Pilgrim Holiness Church, will be held on our grounds, August 5,14,

FOR SALE or TRADE on small farm: Seven-room house, near Asbury College, Wilmore, Ky. D. W. Cox, New London, O.

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Why not order our Get Well Post Card Assortment as described below? Twelve Post Cards to send to the sick and convalescing. The designs printed by the multi-color process include cheery bunches of bright flowers, blue-birds, quaint little cottages, ships, etc., etc. In addition to the Scripture verses there are such messages as "Sailing Along To The Port Of Good Health," "Hope You'll Soon Be Well," etc. A card from a friend will frequently do more good than many doses of medicine. Price 20c a package of 12. Order Assortment GW.

one mile west of Springfield, one square north of Highway No. 40. Workers: Rev. L. L. Wadell, evangelist and Rev. Jacob Schell, songleader, assisted by the district ministers and visiting friends.

District Assembly, August 15 and 16, Rev. L. W. Surbrook, General Superintendent, presiding.

A Young People's State Convention begins one day ahead of camp (Aug. 4), and runs over the first Sunday. No charge for our young people during the convention.

For Camp and Assembly, good meals at reasonable prices; lodging ten cents per night. For further information write Rev. Joel Harmon, Arcanum, Ohio., or Rev. Richard Powell, 89 S. Mulberry St., Chillicothe, Ohio.

It is true that the most important feature of the Aldersgate cultivation is to provide for the continuation of the movement. An indispensable book for this inspiration and aid is "The Romance of The Upper Room." Price \$1. Herald Office.

OUR SOLDIER DEAD.

They come, they come in serried hosts,
With slow and martial tread—
Those pale-faced, white-clad honored
ghosts
From cities of the dead.

Unmasked, unarmed, unasked they
come
And march through all our land,
To haunt the mart, the court, the
home—
This army wierd and grand.

No stain of blood, no slime of mud
Besmirch their garments white,
No boom of gun or snell's dull thud
Can now their souls affright.

Our boys who fought and bled and
died,
Appeasing gods of war—
Behold their columns long and wide
And spread their message far.

"We are the dead who paid the price
Of madness, greed and sin,
May heaven forgive your avarice
And cleanse your hearts within.

"Settle your quarrels with a pen,
Bury your spears and swords
And never go to war again
Like untaught heathen hordes.

"If ye break faith with us ye slew,
And follow heathen ways,
We'll come again in full review
To haunt you all your days."

George Clinton Cromer.

MOTHERS

Do you want a book that will appeal to your daughters and your sons? We can assure you that the new edition of the book, "The Girl Who Found Herself," by Rev. Jack Linn, which has just been printed, will prove its weight in gold to you and them." Price at 50 cents from The Pentecostal Publishing Co., Louisville, Ky.

EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
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ARMSTRONG, C. I.
(Lock Box 181, Houghton, N. Y.)
Hillsboro, Wis., July 20-31.
Miltonvale, Kan., August 5-14.
Houghton, N. Y., August 18-28.

ARTHUR, FRANK E.
(Rt. 2, Hinsdale, Ill.)
Towanda, Pa., July 18-31.
Romeo, Mich., August 4-14.
Wichita, Kan., August 18-28.
Gaines, Mich., Aug. 31-Sept. 4.

BECK BROTHERS
(1370 So. 3rd St., Louisville, Ky.)
Waterford, Ohio, August 14-28.
Harrisburg, Ill., September—

BLACK, HARRY
(511 Coleman Ave., Los Angeles, Calif.)
Enid, Okla., July 15-24.
Clinton, Pa., July 28-August 7.
Windber, Pa., August 5-14.
Oakland, Md., August 15-21.
Junction City, Kan., Aug. 23-29.
Joplin, Mo., August 30-Sept. 11.

BRASHER, J. L.
(Attalla, Ala.)
Boaz, Ala., July 10-23.
Atlanta, Texas, August 11-21.

BUDMAN, ALMA L.
(Muncy, Pa.)
Open date—July 18-August 24.
Gaines, Mich., August 25-Sept. 5.

BUSH, RAYMOND L.
(Evangelist, P. O. Box 46, Sebring, Ohio)

CALLIS, O. H.
(805 Lexington Ave., Wilmore, Ky.)
Hartselle, Ala., July 21-31.
Sioux City, Iowa, Aug. 4-14.
Clarksburg, Md., Aug. 18-28.
Page, W. Va., Sept. 8-18.

CARNES, B. G.
(Wilmore, Ky.)
Eddyville, Ky., July 11-24.
Nacogdoche, Tex., July 25-August 7.
Tolu, Ky., August 25-Sept. 4.

CARTER, JORDAN W.
(Wilmore, Ky.)

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Wilmore, Ky., July 21-31.
Mt. Vernon, Ohio, August 4-14.
Greensboro, N. C., August 14-27.
Salem, Va., August 26-Sept. 4.

CONNETT, MILTON
(Evangelistic Singer, 1209 E. Elm St., W. Frankfort, Ill.)

COUCHENOUR, H. M.
(145 Canton Ave., Washington, Pa.)
Sebring, Ohio, July 21-31.
Findlay, Ohio, August 4-14.

CROUSE, J. BYRON
(Wilmore, Ky.)
Eaton Rapids, Mich., July 28-Aug. 7.
Frankfort, Ind., Aug. 12-21.
Delanco, N. J., Aug. 20-Sept. 5.

DENTON, JOE
Allentown, Pa., July 29-August 7.
Chesaning, Mich., August 14-Sept. 4.
Traverse City, Mich., Sept. 11-Oct. 2.

DeWEERD, JAMES A.
(Gaston, Indiana)
Open dates—July 24-Sept. 25.

DONOVAN, JACK
(1259 So. First St., Frankfort, Ind.)
Detroit, Mich., July 12-25.
Letts, Ind., July 29-August 7.
Sandusky, Mich., August 14-28.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia, S. C.)

FAGAN, HARRY AND CLEONA
(Singers, Pianist and Children's Workers, Shelby, Ohio)

FERGUSON, DWIGHT H.
(Ferguson-Czech Evangelistic Party, (Cardington, Ohio)
Philadelphia, Pa., July 17-31.
Beulah Beach, Ohio, August 5-14.
Kearney, Neb., August 18-28.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Farmersburg, Ind., July 12-24.
Milwaukee, Wis., July 27-Aug. 7.
Plainview, Texas, August 16-28.

GALLOWAY, GEO. M.
(625 W. Jefferson St., Springfield, Ohio)

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
Corbin, Ky., July 24-Aug. 7.
Marion, Ind., August 10-24.

GROCE, J. W.
(Box 1383, High Point, N. C.)
Lexington, N. C., July 18-31.
Lexington, N. C., August 1-10.

HAMES, J. M.
(Greer, South Carolina)
Reading, Pa., July 25-31.
Conneautville, Pa., August 5-14.
Normal, Ill., August 18-28.

HART, RALPH E.
(29 Harrison St., Coldwater, Mich.)
Petersburg, Mich., August 18-31.

HOBBS, E. O.
(Westfield, Ill.)
Charleston, Mo., July 17-31.

HODGIN, G. ARNOLD
(Wilmore, Ky.)
Ft. Wayne, Ind., July 21-31.
Port Crane, N. Y., August 4-14.
Houghton, N. Y., August 18-24.

HORTON, NEAL
(The Mountainer Evangelist, Rineyville, Kentucky.)
Terre Haute, Ind., July 17-31.
Aspin Grove, Ky., Aug. 5-19.
Knoxville, Tenn., Aug. 21-Sept. 4.

HUGHES, GUTHRIE
(Science Hill, Ky.)
Greysport, Ky., July 25-Aug. 7.
Tiffin, Ohio, August 8-21.

HUTCHERSON, CY
(Glasgow, Ky.)
Morganfield, Ky., July 24-August 7.

JAMES, MR. AND MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)
Midway, Ky., July 18-31.
Ramsey, Ind., August 13-21.
Water Valley, Ky., August 22-28.

JOHNSON, ANDREW
(Wilmore, Ky.)
Mt. Hope, Ky., August 4-14.
Iberia, Mo., August 15-30.

JOPPIE, A. S.
(830 So. Park, Owasso, Mich.)
Bozette City, Mich., August 19-28.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Hartselle, Ala., July 21-31.

KUTCH SISTERS
(Singers and Playing Evangelists, 707 Lehman St., Lebanon, Pa.)
Union Deposit, Pa., July 18-31.
Glassboro, N. J., August 11-17.
Halifax, Pa., August 19-28.

LEWIS, M. V.
(617 N. Lexington Ave., Wilmore, Ky.)
Chattanooga, Tenn., July 10-30.
Roanoke, Va., August 1-14.
Monrovia, Md., August 18-28.

LINCICOME, F.
(Gary, Indiana)
Lake Pleasant, Mich., July 15-24.
Moers, N. Y., July 31-August 4.
Portage, Ohio, August 18-28.

LONG, J. C.
(Telford, Pa.)

MARTIN, E. H.
(Song Evangelist, 566 North Hays, Jackson, Tenn.)
Arkadelphia, Ark., August 19-29.
Hope, Ark., Sept. 25-Oct. 7.

McAFEE, H. H. AND WIFE
(Flovilla, Ga.)

MARTIN, RUTH RUSH
(Preacher, Children and Young People's Worker, Farina, Ill.)

MAITLAND, H. C.
(1015 College Ave., Winfield, Kan.)

MILBY, E. CLAY
(Bentonville, Ark.)
Columbus, Ohio, July 21-31.
New Albany, Ind., August 4-14.
Wichita, Kan., August 18-28.

MILLER, JAMES
(420 E. 12th St., Indianapolis, Ind.)
Ft. Wayne, Ind., July 21-25.
Portsmouth, R. I., July 29-August 7.

MONTGOMERY, LOYD
(1204 Hulman St., Terre Haute, Ind.)
Detroit, Mich., July 10-24.

MULLET, WALTER L.
(733 No. Grant St., Wooster, Ohio)
Wilmore, Ky., July 21-31.
Mt. Vernon, Ohio, August 4-14.

NETTLETON, GEORGE E.
(4420 1/2 Melrose Ave., Los Angeles, Cal.)

OVERLEY, E. R.
(3264 Del. Ave., Cincinnati, Ohio)
Scottsville, Ky., July 17-31.
New Albany, Ind., August 4-14.
Richland, N. Y., August 18-28.

OWEN, JOSEPH
(Boaz, Ala.)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, Ohio)
Cherokee, Okla., July 14-24.
Eaton Rapids, Mich., July 28-Aug. 7.
Wichita, Kan., August 18-28.
Broughton, Kan., August 30-Sept. 11.

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)

PARKER, J. E.
(415 North Lexington Ave., Wilmore, Ky.)
Myrtle, Miss., July 19-31.
New Albany, Ind., August 4-14.

PAUL, JOHN
(University Park, Iowa.)
Athens, La., July 24-31.
Mt. Vernon, Ohio, August 4-14.

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICHARDSON, M. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Seco, Ky., July 18-31.
Flemingsburg, Ky., August 4-14.
Water Valley, Ky., August 18-28.

RIDOUT, G. W.
(162 Yale Road, Andubon, N. J.)
Argentina, Uruguay, Brazil, So. America, July—November 1.

ROBERTS, T. P.
(821 Belview Ave., Wilmore, Ky.)

RUTH, ELLA
(Marksville, La.)
Stafford, Kan., July 21-31.
Atlanta, Tex., August 11-21.

SANDERS, HERBERT W.
(2542 Diamond St., Philadelphia, Pa.)
Collingswood, N. J., July 15-24.

SCHIEL, J. L.
(Song Evangelist, 404 E. Horton St., Bluff, (on Ind.)
Springfield, Ohio, August 4-14.
Stoneboro, Pa., August 16-25.

SHRODE, GERALDINE
(Center, Ind.)

STUCKY, N. O.
(Box 43, Ashley, Ohio)
Franklin, Pa., July 10-24.
Howard, Pa., August 5-15.

TERRY, THOS. L.
(Preacher and Singer, Roachdale, Ind.)

THOMAS, JOHN
(Wilmore, Ky.)
Ferndale, Wash., July 14-24.
Okanagan, Wash., August 11-21.

WATTS, EMMA T.
(1400 Fairmont St., N. W., Washington, D. C.)
Locus Grove Camp, Va., Aug. 19-28.

WILLIAMSON, S. H.
(897 Salem Ave., Hagerstown, Md.)
Kenosha, Wis., July 20-31.
North East, Md., August 4-14.
Open—August 14-28.

WILSON, D. E.
(38 Fredrick St., Binghamton, N. Y.)
Ft. Wayne, Ind., July 21-31.
Menden, Ohio, July 31-August 14.
Hopkins, Mich., August 18-28.

WISEMAN, PETER.
(Asbury College, Wilmore, Ky.)
Freeport, Pa., July 18-24.
Ontario, Can., July 25-31.
Eldorado, Ill., August 4-14.
Brown City, Mich., August 19-28.
Prescott, Ontario, Can., Aug. 29-Sept. 4.
Canton, Ohio, Sept. 8-18.

Camp Meeting Calendar.

ALABAMA.
Hartselle, Ala., July 21-31. Workers: Rev. O. H. Callis, Rev. J. B. Kendall. Write Mrs. Guyn Puckett, Moulton, Ala.

ARKANSAS.
Bexar, Ark., Sept. 2-12. Workers: Rev. E. G. Shews. Write Vada Lee Beard, Union, Ark.

CALIFORNIA.
Mt. Shasta, Calif., July 17-31. Workers: Rev. Wm. Kirby, Mrs. Clara Ford. Write Mrs. Olive M. Birch, Mt. Shasta, Calif.

COLORADO.
Denver, Colo., August 4-14. Workers: Rev. Bud Robinson, T. M. Anderson, D. I. Vanderpool, John Mandtler. Write Melza H. Brown, 503 Dela. Denver, Colo.

GEORGIA.
Flovilla, Ga., (Indian Springs), August 11-21. Workers: Dr. H. C. Morrison, Dr. Paul S. Rees, Dr. Z. T. Johnson, Rev. Henry Bennett, Rev. Henry Screws, Mrs. J. M. Glenn, Mrs. Elizabeth Belts Sneed, Rev. Homer Jenkins. Write J. M. Glenn, Lyons, Georgia.

FLORIDA.
Faci, Fla., August 25-Sept. 4. Workers: Rev. Mason Lee, Rev. H. H. McAfee and wife, Rev. F. W. Kohler, Trevecca Quartet. Write Mrs. Austin Brown, care Clerk's Box, Lake City, Fla.

ILLINOIS.
Tilden, Ill., July 14-24. Workers: Rev. Allie Trick, Rev. Charles Stalker, Mr. Wesley Sistern. Write Ardell Rees, Tilden, Ill.

Bonnie, Ill., August 18-28. Workers: Dr. Virgil Moore, Rev. C. B. Pugett, Prof. John E. Moore. Children and Young People's Workers: Mrs. Mary Oliver, May Paul, Pianist, Mrs. Gertrude Hodge. Write W. T. Lawson, Sec., 1205 N. Maple, Benton, Ill. Kampsville, Ill., August 18-28. Workers: Rev. Gene Phillips, David and Dorothy Mackey. Write Mrs. J. P. Suhling, Kampsville, Ill.

Normal, Ill., August 18-28. Workers: Rev. E. J. Mills, Rev. J. M. Hames, Boyce and Catherine Pierce, Miss Mary Ann Gundy. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Sherman, Ill., August 4-14. Workers: Rev. Gene E. Phillips, Hilman Barnard, Rev. Della B. Stretch. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Eldorado, Ill., August 4-14. Workers: Rev. Geo. G. Vallentyne, Dr. Peter Wiseman, Mrs. Mary Baker Logan, Mrs. Bula C. Crouch. Write Rev. Jas. S. Dever, Christopher, Ill.

INDIANA.
Fairmount, Ind., August 20-28. Workers: Rev. R. D. Wise, Rev. E. L. Henderson, Rev. Raymond Lewis, Miss Dorothy West. Rev. Clifford Hoover, Rev. H. T. Hawkins, Rev. Noel Winterholter. Write Rev. E. L. Glover, Rt. 1, Plymouth, Ind. Cleveland, Ind., August 26-Sept. 4. Workers: Rev. J. W. Short, C. B. Pugett, John Moore, McKinley Sisters. Write Miss Hansel Williams, Rt. 6, Greenfield, Ind.

New Albany, Ind., (Silver Heights), Aug. 4-14. Workers: Rev. J. R. Parker, Mr. and Mrs. E. Clay Milby, Mrs. Kenneth Hutcherson. Write A. A. Stone, 2431 Wallace Ave., Louisville, Ky. Letts, Ind., July 28-August 7. Workers: Rev. Jack Donovan, D. F. Slack, Wanda Fay Levell. Write Mrs. Bessie Carder, Letts, Ind.

Canaan, Ind. (Bryantsburg, Camp), Aug. 5-15. Workers: Rev. P. F. Elliott, Rev. and Mrs. Walter Shultz. Write Wesley Bliton, Rt. 2, Canaan, Ind. Monroe, Ind., August 14-28. Workers: Rev. Nathan C. Beskin, Rev. and Mrs. B. O. Crowe. Write Rev. Vernon Riley, Monroe, Ind. Oakland, Ind., August 26-Sept. 4. Workers: Rev. Lon R. Woodrum, Rev. Robt. S. Jones, Prof. Paul and Ruth Johnson, Miss Frances Black, Miss Willa Bond. Write Miss Maude Steele, Oakland City, Ind.

IOWA.
Keokuk, Iowa, August 18-28. Workers: Rev. L. E. Williams, Bates Sisters. Write F. W. Geiselman, Montrose, Iowa. Knoxville, Iowa, July 21-31. Workers: Bishop Witter, Rev. J. W. Payne, Rev. H. W. Landis, Grantham College Male Quartet. Write Mary Wenger, Rt. 2, Knoxville, Iowa.

Tabor, Iowa, August 4-14. Workers: Rev. and Mrs. Ray Snow, Mrs. Geo. Robins, Miss Mabel Casler, Rev. J. Lewis Arnold. Write David Rosenstrater, Tabor, Iowa.

KENTUCKY.
Aliceton, Ky., August 4-14. Workers: Rev. B. F. M. Fahl, Rev. T. L. Terry, Vaughn Quartet. Write Rev. T. L. Terry, Roachdale, Ind.

Wilmore, Ky., July 21-31. Workers: Dr. H. C. Morrison, Dr. Joseph Owen, Rev. John R. Church, Rev. W. L. Mullet, Rev. Phil. Hinerman, Miss Virginia Bird, Miss Emily Evan, Miss Alma Wells. Write Dr. W. D. Turkington, Wilmore, Ky.

Lawson, Ky., August 26-Sept. 4. Workers: Rev. James R. Miller, Rev. and Mrs. R. A. Shank. Write Miss Lela G. McConnell, Pres., Lawson, Ky. Bedford, Ky., (Callis Grove), July 29-August 7. Workers: Rev. C. C. Burton, Rev. S. F. Porter, Miss Pearl Driskell, W. P. Ogden, Pres. Write Mrs. Dudley G. Bell, Rt. 2, Bedford, Ky.

KANSAS.
Wichita, Kan., August 18-28. Workers: Rev. John F. Owen, Rev. F. A. Arthur, Rev. Howard Sweeten, Rev. E. Clay Milby and wife, Miss Jean Pound. Write Rev. Jesse Uhler, Clearwater, Kan. Stafford, Kan., July 21-31. Workers: Rev. Harold B. Kuhn, Miss Ella Ruth, Miss Esther Mendenhall, Miss Loda Noell. Write Rev. Susie A. Shauder, 208 S. Keystone, Stafford, Kan.

MARYLAND.
Mt. Lake Park, Md., (Mt. Top), August 3-21. Workers: Dr. Harold Paul Sloan, Dr. and Mrs. O. E. Williams and Party, Rev. Dan McNally, Dr. Frank N. Lynch, Prof. J. Roy MacMurry, Mr. Mering Swart. Write Rev. Paul R. Maness, Corinth, W. Va.

Monrovia, Md., August 18-28. Workers: Dr. O. H. Callis, Mr. and Mrs. M. L. Lewis. Write Milton Burdette, Monrovia, Md. Denton, Md., July 29-August 7. Workers: Rev. D. E. Snover, Rev. J. H. Philpot, Rev. W. L. Surbrook, Rev. P. F. Elliott, Rev. Robt. F. Conley, Edw. Marshall. Write Rev. H. D. Dukes, Cresfield, Md.

North East, Md., August 5-14. Workers: Rev. C. H. Babcock, Rev. Howard Sweeten, Rev. John E. Moore. Write Rev. Boyd M. Long, Bel Air, Md.

MASSACHUSETTS.
Douglas, Mass., July 15-25. Workers: Dr. Howard Jerrette, Rev. I. C. Mathis, Rev. Arthur Gould, Rev. John Riley, Miss Edith Cove, Mrs. Herman Keeler, Rev. Geo. Riley, Robt. Clougher, Pres. Write Rev. N. J. Raison, 41 Norwood St., Everett, Mass. Tewksbury, Mass., July 15-24. Workers: Rev. E. M. Slichter, Dr. E. G. Frye. Write Rev. T. Armstrong, E. Wareham, Mass.

MICHIGAN.

Gaines, Mich., August 25-Sept. 4. Workers: Rev. Paul Rees, Dr. C. W. Butler, Rev. F. E. Arthur, Miss Eva Clausen, Miss Alma Budman, Mrs. Grace Heneks. Write Mrs. Grace Millard, care Paul Kyburz, Rt. 1, Augusta, Mich.

Mt. Pleasant, Mich., July 21-31. Workers: Rev. N. C. Beskin, Prof. and Mrs. H. H. Price. Write Rev. Freeman A. Brunson, Mt. Pleasant, Mich.

Romeo, Mich., August 5-14. Workers: Rev. H. N. Dickerson, Rev. F. E. Arthur, Rev. B. S. Patzsch, Mr. and Mrs. L. S. Miller. Write Rev. J. H. James, 19231 Hawthorne, Detroit, Mich.

Eaton Rapids, Mich., July 28-August 7. Workers: Dr. H. C. Morrison, Dr. S. H. Turbeville, Dr. John Owen, Rev. and Mrs. Byron Crouse, Rev. Hugh Townley, Miss Leah Brown. Write Rev. Roy V. Birdsall, 1011 Dakin St., Lansing, Mich.

MISSOURI.
Kansas City, Mo., July 21-31. Workers: Rev. C. E. Cowen, C. C. Riddle, A. C. Watkins, R. L. Kimbrough, T. J. Hackett, Mrs. Chas. A. Sigle. Write W. L. Armstrong, Ft. Scott, Kan.

NEBRASKA.
Kearney, Neb., August 18-28. Workers: Rev. J. T. Little, Rev. Dwight H. Ferguson, and Czech Evangelistic Party. Write B. J. Patterson, Kearney, Neb. South Sioux City, Neb., August 4-14. Workers: Rev. O. H. Callis, Rev. John P. Hanila, Rev. and Mrs. H. Hall. Write Rev. John P. Hanila, care Wall St. Mission, 312 S. Wall St., Sioux City, Iowa. Imperial, Neb., August 12-21. Workers: Rev. H. C. Mardock, Mrs. Elsie McGoughry, Mr. Clem Brown. Write John J. Kitt, Wauneta, Neb.

NEW JERSEY.

Granville, N. J., July 14-24. Workers: Rev. Arthur Vess, Rev. Roy S. Nicholson, Rev. H. Willard Ortlip, Rev. Marion Whitney, F. M. Dendarr, Rev. and Mrs. S. I. McMillen. Write Rev. J. Edgar Martin, Lenox Park, Trainer, Pa.

Aura, N. J., August 5-14. Workers: Rev. David Anderson, Rev. Lois Richardson, Rev. Carrie Hazzard. Write Miss Edith A. Dilks, Clayton, N. J. Delanco, N. J., (Fletcher Grove), Aug. 26-Sept. 5. Workers: Rev. Geron Roberts, Rev. Z. T. Johnson, Rev. J. Byron Crouse, Rev. Frank Stranger, Miss Phyllis Ogden. Write Edward S. Sheldon, Collingswood, N. J.

NEW YORK.

Freeport, L. I., N. Y., July 27-Aug. 7. Workers: Dr. C. H. Babcock, Dr. Paul S. Rees, Rev. Geo. F. Failing, Prof. R. L. Simpson, Rev. H. Willard Orlip. Write Rev. Clifton T. Matthews, 106 Prince, L. I., New York.

Moorea, N. Y., July 30-August 14. Workers: Rev. Warren McIntire, P. Lincome, C. E. Hardy, C. P. Hogle, Cecil Thomas, Mrs. Tullie Albright. Write Kenneth F. Fee, Moorea, N. Y.

Richland, N. Y., August 14-28. Workers: Rev. Joseph Smith, Rev. E. R. Overley, Miss Janie Bradford, Miss Pearl Humphrey, Henry and Vera Davis, Rev. C. B. Templeton. Write Mrs. Luella Hunt Johnson, Richland, N. Y.

Port Crane, N. Y., August 4-14. Workers: Rev. G. Arnold Hodgkin, Rev. Fielding T. Howard, Mrs. Geo. Surbrook. Write Robt. Rott. Dyer, 8 Home Ave., Binghamton, N. Y.

Grand George, N. Y., August 11-21. Workers: Rev. Jas. Miller, Rev. Harry and Cleona Fagan. Write Mrs. O. E. Whipple, Prattsville, N. Y.

Houghton, N. Y., August 18-28. Workers: Rev. John Clement, Rev. G. Arnold Hodgkin, Rev. David Anderson, Rev. C. I. Armstrong, Rev. Jos. H. Smith, Marion Whitman, Mrs. Gertrude Clockins, Misses Edith and Elizabeth Dicks. Write Rev. C. I. Armstrong, Box 181, Houghton, N. Y.

OHIO.

Findlay, Ohio, August 4-14. Workers: Rev. Arthur L. Vess, Rev. H. M. Couchenour, Mr. and Mrs. Carl Parlee, Mr. and Mrs. Ralph Neuschwander, Mrs. Robt. French, J. F. Smith. Write Mr. Edgar C. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 4-14. Workers: Rev. John Paul, Rev. John R. Church, Rev. C. M. Dunaway, Rev. W. L. Mullett, Miss Janie Bradford, Miss Eva Clausen, Miss Doris A. Carman, Rev. P. A. Shultz, Rev. H. A. Guiler, Write Rev. E. E. Shultz, Box 132, Republic, Ohio.

Sebring, Ohio, July 23-31. Workers: Rev. C. E. Zike, Rev. H. M. Couchenour, Rev. W. H. McLaughlin, Rev. R. L. Bush, Miss Janie Bradford, Prof. N. B. Vandall, Mrs. Myrtle Urwin, Mrs. Maybelle Graham, Mrs. Cope. Write Rev. Wm. H. McLaughlin, 1643 Miami Ct., N. E., Canton, Ohio.

Columbus, Ohio, July 21-31. Workers: Dr. J. B. Chapman, Rev. D. I. Vanderpool, Prof. E. Clay Milby, Mary and Joy Latham, Rev. A. Gason. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 18-28. Workers: Rev. T. M. Anderson, Rev. E. H. Stillion, Rev. Chas. L. Slater, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Toronto, Ohio, (Hollow Rock) August 4-14. Workers: Dr. C. W. Butler, Dr. Howard W. Jerrett, Rev. C. E. Zike, Prof. N. B. Vandall, Mrs. Edith Mackey Smith, Asbury Quarles, Mrs. Leah Dunlevy, Mrs. Chas. C. Hanks. Write Rev. M. Roy Smith, Belmont, Ohio.

Lima, Ohio, July 21-31. Workers: Dr. C. W. Butler, Mr. and Mrs. R. A. Shank, J. D. Parker, Mrs. Write Fred Conrad, New Hampshire, Ohio.

Circleville, Ohio, August 17-28. Workers: Rev. T. M. Anderson, Rev. E. H. Stillion, Rev. Chas. L. Slater, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Dunkirk, Ohio, August 18-28. Workers: Rev. and Mrs. Otto Davidson, Mrs. Lois Spitzer. Write Mrs. Lois Spitzer, 889 E. Center St., Marion, Ohio.

Galena, Ohio, July 29-August 7. Workers: Rev. C. L. Wireman, Rufus and Ruby Reisdorff, Rev. C. C. Decker, Miss Anna L. Fillmore, John Woodhouse, Paul Roberts. Write Rev. A. D. Osborn, Pataskala, O.

Mendon, Ohio, July 31-August 14. Workers: Rev. D. E. Wilson, Frank Salvador and wife. Write Mrs. Ida Hamilton, Rt. 1, Mendon, Ohio.

West Union, Ohio, August 1-14. Workers: Rev. R. D. Huston, Rev. W. C. Kinsey, God's Bible School Emmanuel Quartet. Write Rev. S. A. Steele, West Union, Ohio.

PENNSYLVANIA.

Clinton, Pa., July 28-August 7. Workers: Rev. C. B. Fugett, Rev. Harry Black, Rev. Earl Sparks, Mrs. Clara Black, Millie Rodenbaugh, Earl Trimbach. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Conneautville, Pa., August 5-14. Workers: Rev. Bona Fleming, Rev. J. M. Hames, Rev. and Mrs. R. A. Shank, Lewis Sisters. Write Commandant Lee Gaugh, 903 E. High St., Lima, Ohio.

Halifax, Pa., August 13-28. Workers: Rev. Ellis Hummel, Kuteh Sisters, Central Penn. Gospel Band. Write Chas. Hummel, Hanoverdale Rd., Progress, Pa.

Reading, Pa., July 22-31. Workers: Rev. C. W. Ruth, Rev. H. N. Dickerson, Rev. Kenneth Atkins, Ward Printz. Write M. L. Dries, Wyomissing, Pa.

Seyfert, Pa., July 29-August 14. Workers: Camp Meeting Committee and preachers of Conference. Write Rev. Ira W. Bechtel Pottsdam, Pa.

Bentleyville, Pa., August 12-21. Workers: Rev. Harry J. Felter, Rev. Harold D. Deiter, Mrs. Dortha Byrd, Mrs. Anna Bowman, Mrs. Dorcas Elliott. Write Rev. Mark H. Bowman, Blain Hill, Elizabeth, Pennsylvania.

RHODE ISLAND.

Portsmouth, R. I., July 29-August 7. Workers: Rev. Jas. Miller, Rev. Chas. H. Stalker, Mrs. Chester A. Smith, Mrs. Robt. Oldrid, Rev. Kenneth L. Atkins. Write Mrs. Otto Petersen, 88 Main St., Lonsdale, R. I.

TENNESSEE.

Jamestown, Tenn., July 29-August 7. Workers: Rev. W. J. Crider, Write Rev. E. O. Howell, Jamestown, Tenn.

Louisville, Tenn., August 25-Sept. 4. Workers: Rev. J. D. Saxon and daughter, L. D. Shelton and wife. Write Mrs. Walter D. Fouché, Louisville, Tenn.

TEXAS.

Atlanta, Tex., August 11-21. Workers:

Dr. J. L. Brasher, Miss Ella Ruth and others. Write Miss Mary E. Perdue, Atlanta, Texas.

Scottsville, Tex., July 28-August 7. Workers: Rev. I. C. Mathis, Rev. and Mrs. Jack Carter. Write Mrs. O. C. Hope, Scottsville, Texas.

Hallsville, Tex., (Noonday) August 10-21. Workers: Rev. B. G. Carnes, Rev. Otis W. Spinks and others. Write R. P. Dickard, Hallsville, Texas.

Peniel, Tex., July 15-25. Workers: Rev. C. C. Burton, Milby Twins. Write Miss Vida House, Peniel, Tex.

VERMONT.

Johnson, Vermont, August 14-28. Workers: Revs. Ellis and Ruth Teasdale, Rev. L. S. Hoover, Ambassador Male Quartet. Write Rev. John W. Poole, 65 Brunswick Ave., Gardiner, Maine.

VIRGINIA.

Spotsylvania, Va., August 7-16. Workers: Dr. Jordan W. Carter and others. Write Mrs. B. K. Andrews, Spotsylvania, Va.

Wakefield, Va., August 5-14. Workers: Rev. A. J. Fryhoff, Rev. Chas. L. Slater. Write O. M. Cocks, Elberon, Va.

Locust Grove, Va., August 19-28. Workers: Rev. W. B. Cranford, Rev. Emma G. Watts. Write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Onemo, Va., July 31-August 14. Workers: Worthy Spring, Earl Smith and wife. Write W. C. Diggs, Pres.

WASHINGTON

Ferndale, Wash., July 14-24. Workers: Rev. John Thomas, Rev. J. G. Bringdale, Prof. W. R. Hallman, Miss Josephine Elch, P. B. I. Ladies' Trio. Write Rev. A. O. Quall, Nooksack, Wash.

Tacoma, Wash., August 11-21. Workers: Rufus Reisdorff, J. G. Bringdale, John and Laura Trachsel. Write Mr. Paul M. Mills, E. 48th St., Tacoma, Wash.

Port Townsend, Wash., August 12-21. Write Mrs. W. A. Neville, Star Route 2, Port Townsend, Wash.

Orchards, Wash., August 11-21. Workers: Rev. U. E. Harding, Rev. David L. Fenwick, Wm. Hallman. Write Mrs. Lucy White, 3721 Main St., Vancouver, Wash.

WEST VIRGINIA.

Page, W. Va., Sept. 8-18. Workers: Dr. O. H. Callis, and local preachers. Write S. L. Yeager, Page, W. Va.

WISCONSIN.

Hillsboro, Wis., July 21-31. Workers: Rev. W. D. Correll, Rev. and Mrs. C. I. Armstrong, Rev. Oliver Wilson. Write Rev. J. B. Clawson, Wonevow, Wis.

Oregon, Wis., August 12-Sept. 5. Workers: Miss Jean Hardy, Happy Jubilee Trio, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Bible Park, Oregon, Wis.

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This is the subject of one of the specially good messages by W. P. Nicholson, author of the book, The Evangelist, and promises to be well received, as it was. God's Hell, not man's, God's Heaven, and other sermons, which have been used of God in different parts of the world to arouse the lost to seek salvation and Christians to larger life and service. Their publication should prove useful to lost and saved alike. "The Pale

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SILVER HILLS CAMP MEETING

New Albany, Ind., August 4-14

WORKERS: Rev. E. R. Overley, Cincinnati, Ohio, Rev. J. R. Parker, Wilmore, Ky. Song leader, E. Clay Milby and wife, Children's worker, Mrs. J. Kenneth Hutcherson, Louisville, Ky. Address A. A. Stone, 2431 Wallace Ave., Louisville, Ky.

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Mt. Vernon, Ohio, August 4-14.

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WORKERS: Rev. John Paul, Rev. John R. Church, Rev. C. M. Dunaway, Rev. W. L. Mullett, Song Leader for Tabernacle, Miss Janie Bradford, Young People's worker, Miss Eva Clausen, Boys' and Girls' worker, Miss Doris A. Carman, Children's worker, Rev. P. A. Shultz, Song Leader for Young People, Rev. H. A. Guiler and wife, Leaders of Ring Meeting, Ira Gerig, Samuel Walters, pianists. Associate Secretary, Rev. J. J. Adams, Illinois. Secretary, Rev. E. E. Shultz, Republic, Ohio. President, Rev. H. E. Williamson, 317 Belmont St., N. W., Warren, Ohio. Vice Pres. Rev. W. L. Mullett, 774 N. Grant St., Wooster, Ohio

MT. HOPE CAMP MEETING

Flemingsburg, Ky., August 4 to 14

Engaged workers: Rev. Andrew Johnson, D. D., Wilmore, Ky., evangelist. Mr. Clarence Whalen, Cynthia, Ky., singer. For information write Rev. W. P. Hopkins, Corinth, Ky., or Rev. M. H. Richardson, Wilmore, Ky

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SWEET UNION OF LOVE.

O, how sweet is Thy love, dear Savior, to me.
Like water it flows, so pure and so free,
Yes, like living water, this gift from above,
Springs up in my heart, a fountain of love.
O, what wonderful love, as shown on the tree!
It floodeth my soul with love unto Thee.
Yes, with Thee, dear Savior and Father above,
Forever we're in sweet union of love.
O, my heart doth respond with love unto Thee.
As Thine floweth down, dear Savior, to me,
And for this sweet union I cannot repay,
But take me, dear Lord, and use me Thy way.
And this love is for you, the same as for me,

He died for us all on Calvary's tree.
Yes, the fountain's open for cleansing from sin,
Through faith in the blood His love wells within.
May our homes here below be sweet with Thy love,
Prepared when we're called for mansions above;
Then we'll join Thy circle around the great throne,
United in love forever Thine own.
John R. Means.

KEEP YOUR LIGHT SHINING.

Keep your light shining, O lift it up high
That men may see it and God glorify;
Watchful that nothing its luster bedim;
Keep your light shining, O Christian for Him.
Keep your light shining; let its cheerful gleam,
Constantly fed from a heavenly stream,
Scatter its blessing at home and afar;
Keep your light shining wherever you are.
Keep your light shining a radiant flame
Where mortals languish in sorrow and shame;
Where life is darkest, there let its beams play;
Keep your light shining for Jesus each day.
Keep your light shining bright, steady and clear;
Jesus is coming: He soon shall appear.
Then will the gloom and the shadows be gone;
Keep your light shining till morning shall dawn.

Wm. H. Davis,
Columbus, Ohio.

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PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, July 27, 1938.
Entered at Louisville, Ky., Postoffice as Second Class Matter

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TAKE CARE OF THE HOME

By The Editor

Tis admitted everywhere that the home is the foundation of society, the Church, and the Republic. Make the home safe and everything is safe. If the home breaks down we cannot hope for the preservation of our social system, the spirituality of the Church or the prosperity of the nation.

The home, to be secure, must be permeated with the religion of our Lord Jesus. Nothing can take the place of profound reverence for God, of vital faith in the teachings of the holy Bible, of saving trust in the Lord Jesus. Let the fires of devotion glow constantly upon the altars of our homes and we need not fear; all will be well.

One of the greatest helps to the home is the religious journal. No greater mistake can be made than that parents should fail to have good religious literature—books and weekly periodicals—constantly coming into the home. Some people in time of money stringency cut off their religious papers first, when in fact, they are one of the greatest needs and one of the greatest blessings that can come into the home.

We have never, in one single instance, asked any person to drop their subscription for some other paper in order to take THE PENTECOSTAL HERALD. We never expect to do so. We do not conduct business on that plan, but we desire to put THE HERALD within the next few months, into twenty thousand new homes in these United States. We believe that every issue of this journal carries valuable instruction, information, and teaching with reference to the life here and hereafter.

We desire the hearty co-operation of devout people who love the truth and the principles for which we contend and strive to propagate, to help us send THE HERALD broadcast into the homes of the people. The price is reasonable, the contributors are many, the contributions are varied; the excellent sermons which will appear in the columns of THE HERALD will be worth many times the price of the paper. We believe that thousands of our readers will co-operate with us most cheerfully in this earnest effort to place THE HERALD in the hands of a multitude of people who have not yet been blessed with its weekly visits.

If Jesus Christ can save all the people from all sin, the people ought to know it. This is the keynote of our message. Man is a lost and ruined sinner and Jesus Christ is a mighty Savior. He can pardon all transgressions, he can cleanse from all uncleanness, he can keep against all the power of Satan. The Holy Spirit is in the world to apply the atonement made by Christ, to give power and victory through the cleansing blood by his blessed abiding in the people of

WAY AHEAD!

We are very thankful to say to the friends of The Herald that the 25c subscriptions coming to The Herald until January 1, are many more at this time than at any previous year, for which we feel profoundly grateful. We do hope that thousands who are being helped by The Herald will get a subscription, or give the paper to some friend for 25 cents, which may result in a wonderful blessing. It's a small investment with large possibilities at a time of great need for a spiritual awakening, and the blessing of the Lord. Let every one who loves the doctrines and experience for which The Herald stands take a lively interest in this work and send us a list of new subscribers; send four, if possible, and more will be gratefully received. The fields are white unto harvest; let us labor ere the ripened grain perish and the night cometh when no man can work. God bless each Herald reader, and may there not be one of our Herald Family missing when we shall sit down at the marriage supper of the Lamb.

H. C. Morrison.

God. Let us sound these truths throughout the nation and around the world. Give us a helping hand and we pledge ourselves by the grace of God and the help of the Holy Spirit, to strive with renewed zeal to carry good news, great truth, and the blessing of the gospel from week to week into the homes of the people.

Fletcher Grove Camp Meeting.

It was my privilege to be with the brethren making up the special working force, and the good people of Fletcher Grove Holiness Camp Meeting in New Jersey. I was surprised when the driver of the bus which I took from Philadelphia, said to me, "I will let you off at the camp ground." It has been thirty-odd years since I had visited this camp, and I found the little city of Delanco had grown up almost entirely around the camp ground. When I was there soon after the camp was started, the grounds were some distance from the nearest buildings of the city.

Delanco is a beautiful little city; many of the residents have employment in Philadelphia. There were a number camping on the ground, among them something more than a hundred young people who were entertained by the camp meeting committee, in order that they could have their presence and give to them the benefits of the meeting. There is a fine group of promising young people, most of them in their teens, who, under the leadership of the choir director, sang beautifully; a large number of these young people were either converted or sanctified. They were very happy and I have no doubt many of them will make useful people.

Special workers were Dr. John Brasher and myself who did the preaching. The superintendent of the Trenton Dist., Dr. Thomas S. Brock, a most excellent and great-

ly beloved man who has several times been a member of the General Conference and received a number of votes for bishop, gave us an excellent sermon at the eleven o'clock hour on the first Sunday. Brother M. V. Lewis and wife had charge of the song services, his wife presiding at the piano. Brother Lewis is a great camp meeting worker and has had charge of the music for a number of years at Fletcher Grove, and is much beloved by the people. He not only led the singing successfully, but was of great assistance in many ways. He is a most genial brother, always ready to give a helping hand in every good work.

Rev. Howard Shipps who is pastor of an important church in the New Jersey Conference, is president of the camp and platform manager. He is a much beloved Asbury graduate and took a course in Theology in Princeton University. He is a very active man, not only in his church, but in the conference. Quite a number of our old Asbury boys were at the camp, among them, Rev. James Boughton of Georgia, who is stationed at Bridgeton, N. J., one of the leading churches in the conference. He and his wife were present and I had the privilege of baptizing his second child, a beautiful little daughter. Sister Boughton, his mother, was with us and one of the best workers at the altar during the meeting.

Dr. Brasher was in his best preaching mood; those who have heard him readily understand what that means. I do not know when I have had more delightful fellowship than with Dr. Brasher, Brother Lewis and his wife. We had an end of a table to ourselves in a large dining room, and the Camp Meeting Association gave special attention to the refreshing of the physical man. We had a gracious time of fellowship and service.

I had an excellent room in the home of Brother Perkins, father of Brother Shipps' wife, a most delightful Christian gentleman who took an active part in the camp. Many came from Philadelphia, fifteen miles distant, and from a number of cities in New Jersey. We had some visitors from New York City, among them, W. H. Ortlip, who gave some fine chalk talks, a very skillful and beloved brother, who some years ago presented me with a life-size portrait of myself, and now hangs in the library at Asbury College.

I think at least 150 prayed through to victory at the altar service; it was a time of refreshing among the good people who attended the camp meeting. Meetings closed July 4th; the tabernacle and grounds were packed with people who took advantage of the holiday to be present at the services.

There is no way to estimate the benefits derived from these great camp meeting gatherings where the person and work of the Holy Spirit are given special emphasis, and the people urged to go forward to an entire consecration and cleansing from all sin. It certainly can do no one harm to desire a

(Continued on page 8)

FAITH OF OUR FATHERS IN REGIONS BEYOND

Rev. G. W. Ridout, Corresponding Editor



I.

At this writing I am still in Argentina; expected to go to Uruguay and Brazil but many plans were being made for meetings without any solicitude on my part that I have to put off, indefinitely, my other plans. I have had a week of meetings with an English church at Rosario where it was my privilege to preach in English, and wonderful things have happened in the week. Some of the heads of the church have received new visions of service which will mean much to the future work of the church. These meetings have been followed with evangelistic meetings with the Spanish-speaking churches. Wesley's anniversary, May 24, was observed by a union meeting of all the Methodist Churches of Rosario at which it was our privilege to speak on the fourfold gospel message of Methodism.

1. All men need salvation.
2. All men may be saved.
3. All men may know that they are saved.
4. All men may attain unto holiness.

"Sent by my Lord, on you I call;
The invitation is to all;
Come, all the world! come, sinner, thou!
All things in Christ are ready now."

II.

I am writing these notes in Rosario, Argentina, which I believe claims to be the largest wheat exporting center of the Western world. Steamers come up the River Platte from all parts of the world, and carry the golden grain to all the countries of Europe and the Orient. It is a city of over half a million. Its parks and plazas are the most beautiful I have seen in any part of the world. Its central plaza is a gem, with its palm trees and flowers and beautiful lawns. It has churches a plenty; the Roman Catholic predominating. The Protestants are represented by the Methodists, Baptists, Anglican, Brethren, Salvation Army, Pentecostal, etc. The Holiness Movement is represented by the Church of the Nazarene whose missionary is John Cochran, of Georgia, and Asbury College; his wife, also, is of Asbury. Brother Cochran is also acting pastor of the English-speaking Methodist Church, and this was one of the factors which brought me to Rosario. I am glad again to have the privilege of preaching in English, the first time in six months; all my preaching has been in the Spanish language through interpreters. We are carrying on a week of meetings among English-speaking people and we began by preaching from Ezekiel 37:9. This church has not had a revival in many years and Brother Cochran has been preparing the way. It feels like Asbury College and Indian Springs camp meeting to be with one of the Cochran boys. They know how to pray and preach and push the battle for God. John Cochran and his wife are getting the Spanish good and they both preach in it. Brother Cochran is the kind of missionary Argentina needs; he has vision and push. I feel sure things will come to pass under his ministry in Rosario; the Nazarene Church is certainly fortunate in having a missionary of his kind. He carried on tent meetings all summer in various sections of the city; if he had a tabernacle in the center of the city he could carry on a great work among the Spanish-speaking people.

When I come across some young fellows

like the Cochran boys I am reminded of those words of Wesley, "Give me a hundred men who fear nothing but sin, who love God with all their souls, and I will take the kingdom for God."

"Give me strength, O God of power,
Then let winds blow or thunders roar;
Thy faithful witness will I be;
'Tis fixed; I can do all through Thee!"

III.

The Church of the Nazarene is doing a notable piece of work in Argentina; it is positively amazing the way the work has grown under the Fergusons. Brother Ferguson is a Virginian; he reminds me sometimes of a Yankee; Sister Ferguson is a Kentuckian and got the blessing of holiness in Glasgow, Ky., and then trained at Scarritt, and later under Brother McClurkin of Tennessee. They have mission stations all over the city and suburbs of Buenos Aires. What they need is a central church building. Brother Ferguson has keen discerning powers; he knows people and is a good judge of character; he has a fine corps of workers distributed among the various missions of the big city and its suburbs. He showed great wisdom in sending John Cochran to Rosario; the work there is breaking out in all directions and a central tabernacle building is a great necessity. I consider the Nazarene Church is doing a wonderful work in Argentina in keeping the standard of holiness to the front.

IV.

Over here in Argentina they have great concerns that they call Frigorificos. In these plants they put the meats on ice and freeze it; other meats they bring to the chilling point and ship it away in vessels especially adapted to this business. These concerns carry on immense business.

It is a grave misfortune when the church gets into such a cold atmosphere that its activities turn to ice; its services are icy. I was in such a church a few months ago in South America; they are to be found anywhere; fires have gone out, spirituality has become chilled and everything is cold.

I know a young preacher who is brilliant, well educated, has a great gift of speech. He is poetical and oratorical, but he always runs his church into the refrigerator. His preacher father was a good old-time Gospel preacher who had some great revivals; his brilliant son regards his father's ministry with lightness. He never sees a soul converted, he never has an altar service, he does not lead troubled men and women to God. About all he can do is entertain and instruct them. He has a speaking-gift but no unction; his pulpit never catches fire.

What a contrast when the church is on fire! The people love to come to the house of God, the pulpit is aflame with gospel truth, the preacher does not have to do all the talking and all the praying but there is such a spirit of holy fellowship that the work goes on joyfully and powerfully. The Church on fire is a soul-saving church! People are all the time getting to God at its altar, souls are saved and sanctified. The church on fire is not a selfish church. It gives not only to the home land and to its own needs, but always has a goodly portion for the heathen and the foreign fields. I know one of these churches on fire which gives \$30,000 a year to foreign missions around the world, and it is not a wealthy church. It is not a church of rich men—all working people.

V.

I was preaching in a Methodist Church in Argentina from the text, "Where is the Lord God of Elijah?" It was May 22, when all Methodists were thinking of the Wesley celebration, so I localized my text and read it: "Where is the Lord God of John Wesley?" I recalled that saying of Dr. Goforth, the great missionary evangelist; he was speaking to a body of Methodists and adverted to John Wesley's preaching, when a preacher interjected the remark, "Why we preach better than John Wesley." "Well," said Goforth, "Are you getting John Wesley results?" Think again of those words of Wesley when he was seeking salvation: "What is it they possess which I do not? Are they read in philosophy? So am I. In ancient and modern arts? So am I. Are they versed in the science of divinity? I, too, have studied it many years. Can they talk fluently upon spiritual things? I can do the same. Are they plenteous in alms? Behold, I give half my goods to feed the poor. Are they willing to suffer for my brethren? I have thrown up my friends, reputation, ease, country. I have taken my life in my hands and wandered into strange lands. Does all this make me acceptable to God? Does all this make me a Christian? By no means. I have sinned and come short of the glory of God. I am alienated from the life of God. I have no hope." But May 24, 1738, settled all this when he was gloriously converted.

Wanted!

The name and address of one thousand young preachers to whom we can send THE PENTECOSTAL HERALD from now until January. If you care to pay for one or more of the names you send in we shall appreciate it; however, send on the names and addresses anyhow, and we will see that they get the paper.

REQUESTS FOR PRAYER

Mrs. H. R. F.: "Please to pray for the healing of my body, and for a deeper work of grace for husband and myself. Remember our children who have grown indifferent and worldly."

Mrs. K. L. S.: "Pray for my dear husband's eyes to be healed; also that he may stop drink."

Mrs. H. S.: "Pray earnestly that my husband may be saved, and that my health may be restored."

Mrs. G. M.: "Pray earnestly that my husband improve and that he may get work. He was in a wreck and is only able to work one day now and then."

Pray for Mr. and Mrs. T. S., that they may be saved, and for Miss J. C. H., that God may speedily undertake for her; also for the healing of an uncle and aged mother.

A reader requests prayer for an outpouring of the Holy Spirit in the church and community in which she lives, and that conviction may come upon her children that they may be saved.

A grandmother asks The Herald Family to pray for a grandson who has been greatly wronged by a father, and has left home. Pray that the son may be saved and return.

L. P. G.: "Pray that my son may come back to the Lord, and do what the Lord wants him to do. Pray that we may follow the leading of the Lord in our ministerial work."

Renew your subscription for THE HERALD today.

ASBURY COLLEGE COMMENCEMENT

Rev. J. C. McPheeters, D. D.



The recent commencement at Asbury College was one of the best in the history of the school, which is now nearing the half century mark. A large number of visitors were present from many states and a number of foreign countries. It is a great privilege to attend

the commencement of a college where souls are saved and sanctified during the commencement season.

Dr. H. C. Morrison, President of Asbury College, and Asbury Theological Seminary, delivered the sermon for the graduating class of the Seminary, which numbered twenty-five. One of the high points of each commencement at Asbury College is the occasion when Dr. Morrison delivers the diplomas to the Seminary graduates. In connection with the presentation of each diploma he delivers a bit of friendly counsel, wise advice, and practical exhortation, with a parting blessing and benediction. At the recent commencement, while Dr. Morrison was delivering the diplomas to the Seminary graduates, with his timely exhortations to each graduate, Dr. H. E. Spence, head of the School of Religion of Duke University, who was sitting near me, remarked: "If a young man cannot preach, after receiving his diploma under such conditions as these, there is no preach in him."

All of the friends of Asbury College recognize the hand of divine providence in lengthening the years of Dr. Morrison for his work in connection with the school. Four years ago he was called back to the Presidency of the College. The school was imperiled with a staggering debt. He set his hands to liquidate the debt with confidence and assurance that, under God, the task would be accomplished. The accomplishment of that task now seems to be in sight. With a final rally in contributions on the part of all the friends of Asbury College, we should be able to liquidate the entire debt by October the first, 1938.

Contributions of the friends of Asbury throughout the world have made possible the reduction of the debt to a point where its complete liquidation is now in sight. It is highly important that we not slacken in our contributions on the last lap of this clean-up drive. Those who were present at commencement made contributions, which made a substantial reduction of several thousand dollars in the debt. Asbury has friends who may be numbered by the thousands who could not attend the recent commencement and share in the final clean-up offering for the elimination of the debt. However, these thousands of friends who could not be present are still privileged to share in the clean-up offering for the payment of the debt. If every friend of Asbury, who could not be present at the recent commencement, will send in a contribution to complete the payment of the debt within the next thirty days, our goal will have been attained. Do not hesitate to send in some contribution, even though the amount may not be as large as you would like to send.

Dr. Z. T. Johnson, the Executive Vice-President of Asbury College, has carried on the work of the college during the absence of Dr. Morrison in a manner that has been very gratifying. He has made a showing in the business management of the school which has been highly commended by the Board of Trustees and the friends of the college. His annual report to the Board of Trustees was one that would have commanded favorable attention from any group of bankers or business men in the nation. Dr. Johnson deliv-

ered the graduating address for the college on commencement day. There were ninety graduates in the class who received the A. B. degree.

Among the visiting speakers on the commencement program we had Bishop Ralph S. Cushman, of the Methodist Episcopal Church; Dr. H. E. Spence, head of the School of Religion, of Duke University; Dr. Harry H. Waller, pastor of the Coral Gables M. E. Church, South, Miami, Florida; Dr. John Taylor, of Sebring, Florida; Dr. Mary Stone and Miss Jennie V. Hughes, of China; Dr. Merton S. Rice of Metropolitan Methodist Church, Detroit, Michigan; Dr. Warren C. McIntire, Evangelist, of Wilmore, Ky. The members of the faculty of the college and seminary who participated in the program were: Professor G. Arnold Hodgkin, Dr. Peter Wiseman, Mrs. Eva Peniston, head of the music department, Miss Ada B. Carroll, director of the voice department, J. Emerson Russell, director of the art department, and Miss Lucy Adams, director of home economics.

The music is always an outstanding feature of the commencement program at Asbury College. Splendid glee clubs, choruses, and quartets, under the direction of Miss Ada B. Carroll, furnished a festival of music of the very highest and best. A chorus of approximately 150 voices rendered "The Holy City" by Gaul, on a Sunday afternoon. Rev. Byron Crouse, well known song evangelist, led the singing in a large mass meeting. Brother Crouse is a splendid leader, and knows how to get the people to sing. The singing had in it the spirit and the fervor of a great camp meeting.

Bishop Ralph S. Cushman, of Denver, brought a great message in his sermon on commencement Sunday, which was broadcast over station WHAS, Louisville. His message sounded a deep evangelistic and spiritual note. Bishop Cushman manifested a keen interest in every phase of the work at Asbury College during his visit. He attended every service that was scheduled during his two-day visit, including the early Love Feast on Sunday morning at 8:30. He paid a favorable tribute to the work of the college in his sermon. During his visit the Bishop arranged to use two of the seminary graduates in his episcopal district. The Bishop expressed himself as impressed by the fact that during his negotiations with these young men neither of them raised the question as to the salary to be received, but that their first consideration seemed to be the opportunity offered in Christian service.

Dr. Merton S. Rice, who gave the alumni address, is one of the most unique and interesting men on the American platform. He has for twenty-five years, been pastor of the great Metropolitan Methodist Church, in Detroit, Mich. His message was punctuated with a type of wholesome humor and practical philosophy which held his large audience in rapt attention from his first utterance to his closing words. Dr. Rice stands as a tower of strength, lifting a voice of warning and alarm concerning the perils which are now threatening the life of our nation and of civilization as a whole.

It was my good pleasure during the commencement days to have considerable fellowship with Dr. H. E. Spence, head of the School of Religion of Duke University. I found him to be a charming gentleman, a genuine scholar, and a man of profound spiritual insight. He delivered a very timely and helpful message, in which he expressed his great delight at the work which was being done in both the college and the seminary. He expressed himself as pleased to find a college and a seminary which still stand for the orig-

inal doctrines and experiences which characterized the teaching and preaching of the early Methodists, under the leadership of John Wesley.

The splendid growth and progress of Asbury College within recent years bring a new challenge and a new opportunity. Asbury Theological Seminary, while a comparatively young institution, has grown until it now takes rank in the number of students enrolled and in the number of B. D. graduates each year, along with many of the old seminaries of the nation. The Seminary has grown to the point until the demand is now urgent for a new building. A new seminary building will at the same time greatly help the college, as it will release dormitory and class room space which the college is greatly in need of. The Board of Trustees of Asbury Theological Seminary, also the Board of Trustees of Asbury College voted unanimously to back a program for the erection of a new seminary building as soon as the college debt is liquidated. As previously stated, this debt is expected to be liquidated by October the first.

The friends of Asbury everywhere should begin now to pray and plan for the erection of the new seminary building. Young men and women in every state of the Union, and in foreign countries as well, are turning their faces toward Asbury College and Asbury Seminary for their education. Only recently a young man in California hitch-hiked a distance of two hundred miles in order to see me relative to the possibility of securing a scholarship in Asbury College. Young people are looking to Asbury from the ends of the earth for their education, and we must provide suitable buildings and equipment for them when they come.

The new seminary building will be a big forward advance for both the College and the Seminary. We believe that the loyal friends of Asbury will make the Seminary building possible within the fairly near future, after the liquidation of the debt this fall. The immediate goal is the liquidation of the debt, and then the erection of the Seminary building. Let us have a league of prayer that reaches around the world for the attainment of these goals. Then let us also respond in our giving with contributions large and small to the end that scriptural holiness may continue to be spread with increasing fervor and power throughout the whole world.

Herald Testimonials.

Some years ago I was visiting a friend and was handed THE PENTECOSTAL HERALD. He said, "Brother Harris, there is a paper you should take." After reading it for some time I said, "I never saw it before. I like it very much, but I am taking one holiness paper and cannot afford to take another." She said, "You can get THE HERALD for the balance of the year for 25 cents." I gave her the 25 cents intending to stop it at the beginning of the new year. Well, you know the rest. I fell in love with the grand old HERALD and it is still coming. I am an old man in my 85th year and the bulk of my income is an old folks' pension of \$30.00 per month, but I just cannot get along without THE HERALD. In closest bonds of Christian love for Dr. Morrison and "Aunt Bettie," I am faithfully yours.—W. D. Harris.

During these 45 years as THE PENTECOSTAL HERALD has regularly visited me, first as a circuit rider, then as a stationed preacher, also as an evangelist and day laborer, but now broken in health, as I am in my 81st year, THE HERALD has been an inspiration and an unmitigated blessing to me. Brother Morrison is one of my bosom friends.—T. L. Adams.

THE HERALD PULPIT

LIVING IN THE CHARMED CIRCLE

Rev. I. M. Hargett, D. D.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—1 John 2:17.



WHAT does this text mean? It means that every evil thing and every evil person are on the way out, and every good thing and every good person are on the way in. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

What else does this text mean? It means God's whole creation is functioning according to his will, except man. As the poet has so aptly said: "Where every prospect pleases, and only man is vile." Man is the only rebel in all God's universe.

"Every snowflake falling gently down,
Every wild crocus blooming on the windy hillside,
Every far away star sweeping through its vast orbit—

All are carrying out the purpose of their Creator.

All this vast cosmic universe is functioning according to God's will except man.
Man is the only rebel."

"Is God such a selfish, willful tyrant that he wants all to obey him? Is he an arbitrary ruler who brooks no interference with his will? Is he determined to rule or ruin?" No, God asks obedience of us because obedience brings blessing. God would have us go *his* way because *his* way is best. His will, his program, his plan are the very best possible for your life and mine. In infinite love and wisdom he has planned it all. I used to think my parents were tyrannical to insist that I go their way but now I see their way was best. Yet how much it has cost some of us to learn that lesson that God's way is best. What anguish, what suffering, what failure, what humiliation!

As respects this matter of doing the will of God, the race is divided into three classes: The *Knave* who goes his own way refusing all allegiance. Esau is probably the best example of the knave that we have in the Bible. He insisted upon his own way, upon satisfying his fleshy appetite to the full, now, regardless of all consequences. He got his mess of pottage but lost his priceless birthright. Alas, how many among us today are forfeiting their spiritual birthright for a mess of pottage to satisfy and gratify the flesh.

The *Slave*, too weak to have a will of his own, he follows the cue of others. When they nod, he bobs. Pilate is a most outstanding example of this class. He knew Christ to be innocent and a good man. He signed away his life because some roughneck in the crowd yelled out, "If you release this man, you are not Caesar's friend." A panic of fear seized Pilate. His job depended upon Caesar's favor. He would sell his soul for his political standing. He did both. His descendants are among us to this day.

The *Freeman* who does the will of God. Jesus is History's classic example of God's highborn freeman. He came not to do his own will but the will of his Father. He came not to be ministered unto, but to minister. The will of God and the good of man were utterly supreme in his thinking and acting. He is the best illustration of the truth of our text that, "He that doeth the will of God abideth forever."

Why is there so much sorrow and suffering in the world? Why so many failures and tragedies? Why? Because men turn their backs upon the will of God. All failures, tragedies, human wrecks and moral smash-ups can be traced directly to disobedience.

Do you see that soldier lying dead on the battlefield? As we approach, we see he is lying on his face, run through by his own sword which sticks up through his back with the red blood trickling down its shining blade. We stop and turn his head to see his face. Ah, he looks like a king and a king he is. It is King Saul, dead by his own hand. It is the same King Saul who was among the prophets. Here he lies, a suicide, a failure, a physical, moral and spiritual wreck, all because he insisted upon having his own way. Every man and woman who have made a fizzle and a failure of life have done so because they missed the will of God.

Go through the prisons of our land tonight and look through the bars at the hard, troubled faces and ask them why they are there, and every one will give his own hardluck story, but if you ask God's tall angel standing by, he would answer, "These men and women missed the will of God. They insisted upon their own way and here they are." Yonder in a pauper's hospital on Blackwell's Island, New York City, lies a woman dying. She is utterly alone, save for one friend who remains true to her to the end. She dies and is carried to a pauper's grave. Once she was called the most beautiful woman in Colorado. Once she was the wife of a prominent banker and capitalist in the metropolis of that state. Her beauty was her snare. Her popularity was her ruin. Because of her, two men are dead and a third one is serving a life sentence in the state penitentiary. She turned her back on the will of God. She insisted upon her own way and got it.

We hear people say, "I will do as I please." I used to say that, but I have learned better. Now I say, "I will do as my Lord pleases." You hear people say, "I'll have my own way." So I used to say, also, but now I say, "I'll go where *You* want me to go, dear Lord." When a man says, "I'll do as I please," it is as if a ship's crew threw the captain overboard, chopped up the masts, smashed the compass, cursed the North Star and set their ship adrift without captain, chart, or compass. The world is full of bleeding tragedies because men and women insist upon having their own way and refuse the will of God.

We were reading some time ago about a spoiled fretting child and a patient nurse who was doing everything in her power, but all in vain, to pacify and satisfy him. The fashionable mother was taking her last morning nap before rising, and being startled by a frequent recurring shriek or scream from the window where the two were sitting, would ask the nurse with a petulant, exasperated tone, "What on earth is the matter with the baby?" The reply would be "He wants this," or "He wants that," and the sleepy directions of the mother would be, "Let him have whatever he wants." And one time, not hearing distinctly what the girl said, the mother repeated impatiently, "I tell you to let him have it." In another minute there was a frightful yell from the window by the child. The mother, now thoroughly angry over her disturbed slumbers, cried out, "Mary, didn't I tell you to let that child have whatever he wants?" The quiet answer of

the nurse was, "That's just what's the matter with him now, ma'am. He got what he wanted!" The thing the child screamed for was a wasp, and he got it! And then he shrieked because he did get it. Many pillows will be soaked tonight by the hot, salty tears of those who insisted upon having their own way. They cried for the wasp and got it, sting and all. Every day, graves are being dug for the victims of those who insist upon having their own way. They wanted the wasp and got it, sting and all. Every year we have an alarming number of suicides because people insist upon having their own way. When it gets them into a hopeless jam, they snuff out their lives. They think to end it all, but do they? If so, we had as well throw the Bible in the ash can. They cry for the wasp and get it, sting and all.

Our American divorce courts are shamefully crowded because so many rush pellmell into the most important relationship in life. They often refuse to take counsel of either God or man. They cry for the wasp and get it, sting and all. In old Jerusalem I was shown the famous Via Dolorosa, the way of sorrow that Christ took from Pilate's Judgment Hall to Calvary. The world's Via Dolorosa today is the road of disobedience, lined with the bones of the disobedient dead and filled with the groans of the disobedient living.

The will of God for your life and mine is a charmed circle of safety and security for this life and the next. Inside that charmed circle of God's will is all we need for happiness, for success, for the highest usefulness. There is not one single thing outside the charmed circle of God's will we need or ought to have.

How that does unify our life and simplify it, and dignify it and eternalize it! Life lived within the charmed circle of God's will becomes a blessed sacrament. "But," says one, "To confine one's self to the will of God is to circumscribe one's life." Does it? Listen: "If ye be willing and obedient, ye shall eat the good of the land." "All things work together for good to them that love God." "No good thing will he withhold from them that walk uprightly." "He that doeth the will of God abideth forever." The circle of God's will is as big as eternity, as infinite as God and as rich as the inexhaustible resources of God. Outside God's will are danger and disaster; inside his will are peace, safety and eternal security.

God is in no sense responsible for what happens to us outside the circle of his will. God is wholly responsible for what happens to us inside the circle of his will. When we go our own selfish way the responsibility is all ours, but when we go God's way the responsibility is all his. The young prophet who insisted upon having his own way was slain by a single lion, for he was outside the will of God. Daniel, who went God's way, doing his will, found himself in a den of lions but not a single beast dared touch him, for he was inside the charmed circle of God's will. You dare not blame God for calamities that come to you outside his will. If you want Uncle Sam's protection you must be a citizen of the United States. If you want God's protection you must be in the circle of God's will. So long as I obey the laws of my country, I have a right to protection by my government,

(Continued on page 5, col. 3)

The Hireling.

B. E. BELKNAP.

JESUS as the Son of man tarried in this world amid the busy throngs of humanity long enough to show in word and deed how to live. True, he was much more than a pattern, for he was the life itself and the example how to live it. He was the model for the laity and the ministry. Jesus certainly intended that his doctrinal teaching and preaching should be exemplified by his successors in the ministry. Much of the preaching today is distressingly void of results. It is so because it is barren, for the most part, of the vital truth Jesus laid down in his gospel; truth, without which, the Holy Spirit cannot work.

To use Paul's logic, we are ashamed of such a revised gospel for it is no gospel, but the insipidity of the salt that has lost its saltiness. Paul said, "I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth."

Jesus preached a full gospel, consisting of repentance, justification, new birth, sanctification and glorification. When casting about in one's mind as to what to preach here it is wrapped up in the gospel, and its study will always unfold new and living truth.

You have doubtless observed that Jesus preached more frequently on the subject of future punishment than he did on the subject of God's love. However it was God's love that predominated in such forceful revelation of future punishment, that all the world might take warning and be saved. It has been demonstrated that, whenever the truth of the certainty of the lightning of God's wrath and the thunder of his judgments have been preached wonderful showers of blessing have fallen upon repentant sinners. Read Jonathan Edwards' sermon, "Sinners in the hands of an angry God," and note the sweeping revivals that followed.

Doubtless the main reason for this diluted, sifted gospel being so widely preached, and the people deceived and fed on wind and chaff these days, is uniquely and beautifully foretold by Jesus' parable of the sheepfold. John 10:2: "He that entereth in by the door is the shepherd of the sheep." "He that climbeth up some other way, the same is a thief and a robber." Jesus is the door. "He that entereth in by the door" is he that has entered into Christ and is a partaker of all the benefits of the atonement. Born of God, baptized with the Holy Ghost, "to him the Porter (the Holy Spirit) openeth." Openeth to all the wonderful green pasture fields of the gospel of living truth that saves and sanctifies the soul.

He that climbeth up some other way has not been born of the Spirit, therefore, he does not have him "to guide into all truth." John 16:13. The inspired word of God is a sealed book; it is the Holy Spirit's book. 1 Cor. 2:14 reads: "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Also Rev. 5:3, "And no man in heaven, nor in earth, neither under the earth, was able to open the book. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda hath prevailed to open the book, and to loose the seven seals thereof." . . . "And I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain."

Jesus prevailed on the cross. He is the Lamb for sinners slain, but he arose from the tomb the Lion for slain sinners, even Jesus "mighty to save." Through the atoning blood of the Lamb repentance and faith are man's part; the natural man is born anew and is

led by the Spirit into the deep things of God's word. The New Testament is sealed with the blood of the Lamb of God. He who would enter into its gracious benefits and know its power must enter the Door and believe the atoning and cleansing merit of the blood of Christ avails for his complete salvation.

Note that, "He that climbeth up some other way is the hireling." "The hireling fleeth, because he is a hireling and careth not for the sheep." He has not clambered up to his profession because he has been called of God, or on account of love and pity for lost humanity; therefore he fleeth the truth that convicts of sin for it is only "foolishness" to him. To his sense of fitness sin, the blood of Christ, wrath of God, holiness, and the judgment cannot, with propriety, be mentioned from the pulpit. The hireling's aim in his preaching is self, notoriety, to be acclaimed great, or it may be easy money bribed with a large salary to preach to please the carnal mind.

The Holy Spirit has been sent into this world to "convict of sin and holiness and the judgment," and where these essentials are not proclaimed there can be no conviction for repentance toward God. Silence on these vital doctrines is not only cowardly, but criminal. "The wolf catcheth them." The people are robbed of eternal life. The crime of robbing a bank pales into insignificance beside the crime of robbing the souls of men of their eternal riches in Christ Jesus. How dastardly such crime! Call it modernism, or what you will, the truth remains that the man who has ascended the social gospel ladder to the pinnacle of world fame and has withheld the truth that saves the soul, has incurred the wrath of God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Rom. 1:18.

What will the great day of the judgment reveal? Who can possibly visualize the judgment and eternal punishment. Heb. 10:29 asks the question. "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" There is no answer until the summons to the bar of God.

It is said that Spurgeon would sometimes pause in his preaching and exclaim: "Oh, the wrath to come! The wrath to come! Escape for thy life!" Jesus, whose foreknowledge cannot be questioned, said, "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so shall it be in the day when the Son of man is revealed." Luke 17:29.

In that day of final assizes, when the sun becomes black as sackcloth of hair, and the stars fall, and the heavens depart as a scroll when it is rolled together, and the elements melt with fervent heat; when the great day of his wrath is come; when the Judge with scars of nailprints in hands and feet shall be seen on the judgment seat, of how much sorer punishment, suppose ye, shall he receive who has dealt so treacherously with the souls of men and with the word of God? I would that every one search the Scriptures for themselves and discover the truth, and receive the love of the truth, before ever strong delusion come upon them and they believe the lie. 2 Thess. 2:11. COPYRIGHT PERMISSION

Will You Be One to Help Them?

Many of our readers know of the great work Dr. Mary Stone and Miss Jennie V. Hughes have been carrying on in China, and of how graciously the Lord has blessed their labors.

Among their co-laborers are two young women, Betty Hu and Alice Lan, the latter a

graduate of Asbury College, and the former a student for a number of years. They have been laboring with Miss Hughes and Dr. Stone for some time, and even during the terrible war, remained at their posts of duty, in order to minister to their distressed people. On account of the nervous strain upon them, they succeeded in getting a ship which brought them to the good old U. S. A., where they have been speaking in many places telling their experiences in that war-torn land.

Miss Hughes decided that while they were in this country it would be wise for Betty to finish her college work, and that Alice should take a course in the Seminary. With this arrangement, I assured Miss Hughes I would lay the matter before our dear HERALD constituency and feel sure there are many who will count it a privilege to help these two young women with their expenses in school. These girls are not novices in missionary work, but are seasoned soldiers of the cross who have been in the front line of battle in one of the most terrible wars in history. They expect to return, but while waiting, want to better prepare themselves, educationally, and be able to minister in a larger way to their distressed people.

Any one who wants to contribute to the support of these two young women, Betty and Alice, send the offering to me and I'll see that it is applied properly and promptly to their expenses when school opens. If you cannot send the money now, let me know if I may expect something from you later on, and how much. I know this appeal will strike a responsive chord in many hearts, and so I leave the matter with you, dear reader, and HIM.

MRS. H. C. MORRISON.

(Continued from page 4)

but when I become a violator of the laws I forfeit that right and invite punishment. Many a person living a careless, selfish, disobedient, willful life, when trouble comes turns on God and blames him. How utterly unfair. Just as unfair as for a man under the Turkish government to blame Uncle Sam for what happens to him.

If you are living inside the charmed circle of God's will he will never let you down. It is impossible to live a happy and successful life outside the circle of God's will. It is impossible to make a failure of life inside that blessed circle. Nothing, absolutely nothing, can permanently injure or defeat you so long as you are living within the charmed circle of God's Holy Will. God can be depended on. God will not let you down.

Young people, I would throw out a warning to you and beg you make sure you escape life's gravest peril, that of missing God's will for your life, for if you escape that one peril you will thereby escape all others. He who misses the will of God for his life is like a man traveling across the desert and misses the trail and runs into, not one, but many difficulties. Many a traveler's bones are bleaching on the desert because he missed the trail. Millions of men's and women's lives have been totally wrecked because they missed God's trail or refused to take it. God has a plan for every life and any young person who finds that plan and follows it will arrive at success, happiness, and fullness of life as surely as any motorist who keeps on the main road arrives at his desired destination.

I'm not preaching theory or theology, merely, I'm preaching out of my own experience. At eighteen, I committed my life to God. I stepped over into the charmed circle of God's will. The result has been away beyond my fondest hopes. I have had inner security, peace, friends, service and happiness. I have felt my life had real meaning and purpose and was going on to fulfillment. Who will join me and step over into this charmed circle?

Subscribe for THE HERALD today.

ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Lost Things.

HENRY F. POLLOCK, B. D.

"For the Son of man is come to save that which was lost."—Matt. 18:11.

"As far as the east is from the west, so far hath he removed our transgressions from us."—Psalm 103:12.

Have you ever been lost? If you have, you are perfectly familiar with that inward feeling of awe that comes from not knowing your surroundings nor directions. What is more distressing than the little child crying on the street corner of a large city who has lost hold of Mother's hand in the crowd.

In this big world of ours there are many lost things: lost houses and lands, lost investments, lost jobs, lost opportunities, lost hopes, lost ambitions, lost friends, lost lives, and saddest of all—lost souls. For, when the soul is lost, nothing else matters.

If this were the whole story we could be nothing else than complete pessimists. But it is not. The home of the soul is in God. And when man is away from his abode he is lost. This is the plain indicator of history. "All we like sheep have gone astray, we have gone every one into his own way," and when we did this we found ourselves in a "far country." We were lost. But this is not all.

The language of our text gives us the happy sequel: "The Son of man is come to save that which was lost." The lost may be found! The wandering prodigal may once again have an abundant entrance into the Father's house and at his Father's table. And this is why we Christians are perennial optimists. In the divine economy and plan of redemption, the lost may be gloriously recovered. Man's soul, his life, his relationships, and his eternal future, can be completely recovered to normalcy through the power and work of the divine Son.

LOST MATERIAL POSSESSIONS.

Through the widespread economic depression we have all learned as never before the meaning of lost material possessions. We had an idea that the post-war business inflation and prosperity was normalcy in business, and could be maintained indefinitely. Our disillusionment began with the stock market crash of October, 1929. This was the beginning of a series of losses and fading hopes. One of these was the epidemic of bank failures. Previously, we could fall back on our bank account when pressed for cash or out of a job, but what was the consternation when hundreds and thousands of depositors awoke to read the sad news that their local banking house was closed, some of them for all time. Both worthy and unworthy have suffered. Bank stocks were greatly deflated in their selling value. But this was not all. Not only did the bank account fail, but many who had to put their homes up for sale to secure money to live, were unable to get anywhere near the actual value of the property, if they were able to sell at all. Then add to this the foreclosed mortgages through defalcation of interest payments. Then the last great stand-by was swept away in many instances,—a job for the man who was willing and earnestly desiring to work. This has proven one of the most perplexing problems of our economic order in modern times. All of these things, and more, are glaring realities in our present day lives. Many of us are awakening to the fact that material things are not as stable and real as we once thought. We are proving again the teaching of Jesus two thou-

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sand years ago, "A man's life consisteth not in the abundance of the things which he possesseth." "The kingdom of God is not meat and drink," but spiritual realities. Accordingly, he enjoins us to "lay not up for yourselves treasures on earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven;" build a spiritual bank account.

LOST SOULS.

The other night about midnight, we glanced backward toward the open country to see a great red glare in the sky. A little later we learned that a large barn of one of our farmer friends had burned to the ground, building and contents amounting to a ten thousand dollar loss. That was a great loss to the man. But I am wondering how much more he would lose were he to lose his immortal soul! "And what shall a man be profited, if he shall gain the whole world and lose his own soul?"

In the long ago day the inhabitants of Gadara were more anxious about their swine than the welfare of a poor insane man. But we have the descendants of the inhabitants of Gadara with us today, and they are still as swine-flesh minded as their predecessors. We carefully breed and cultivate our hogs and cattle, and at the same time starve and neglect our own souls and those of our children. In fact, we sometimes entreat our prophets and God-sent ministers to leave us, and in so doing we are once again "bowing out" the Son of God. In olden times Esau was willing to starve his soul for a "mess of pottage." We have with us today many Esaus. Men have been bungling thus through the centuries. In our quest after life's good, many times we have forgotten life's best. Yes, a lost soul is life's greatest travesty. No one could be near as conscious of this as God himself. That is why he tore from his bosom his very best, his most beloved possession—His OWN SON. That is why the Son came into a sinful world. "For the Son of man is come to save that which was lost."

Jesus is touched with the feeling of our infirmities. He is understanding and sympathetic when we lose our homes and bank accounts. He who fed the five thousand suffers when we lack bread today; but he suffers infinitely more when our souls starve and die. When his masterpiece, the soul of man, is debauched, frustrated, and degraded by sin, he suffers in that infinite degree that deity alone can suffer. Time would fail to tell of poor wayfaring men who have undertaken the journey of life alone and have lost themselves, whose bones lie bleaching along the trackless wastes of sin's country. The record is kept alone by God's recording angel.

LOST SINS.

We have considered something of the meaning of lost material possessions, and the more serious fact of lost souls. This is a very

drab picture. It is a picture real to life. But there is another aspect that is just as real to life, a fact that is just as sure as the fact of lost souls and possessions. It is the fact of lost sins. Note the second scripture of this message: "As far as the east is from the west, so far hath he removed our transgressions from us." We have all, at some time or another, been the slaves of sin. So say the Scriptures, and so testifies our own experience. But just as certain as the Son of man has come to seek and to save that which was lost,—just as certain can he remove our transgressions from us as far as the east is from the west! If we return from our waywardness to him in true repentance and faith, he will pardon our transgressions, and remember them no more forever. What hope this should arouse in the poor laden soul that has sins piled upon him as high as the mountains. Sin is a deep reality to the soul as long as it remains in the soul. It is sin that places us in the "far country," away from God. But as we return from the far country to the Father's house, we leave our sins behind. We lose our sins in the sea of God's forgetfulness. This loss of sins is fraught with a deep sense of inward tranquillity, and heavenly peace, with a great sense of divine security and victory. For guilt is gone; the "far country" attitude has been replaced by a great at-home-ness. Conversion, which involves the loss of sins, is described thus by E. Stanley Jones: 1st. A new Direction of life. 2nd, A new Spirit of living, and 3rd, A new Sphere of Life. When we make up our minds to come to Christ, we turn around and begin to leave the far country. And we leave it with no qualms nor heart entanglements, but our faces are steadfastly set towards God's rich country of peace and righteousness, to this new sphere or realm of the Kingdom.

The religious ceremony of Israel under the Old Covenant is extremely suggestive,—suggestive of much higher realities than the mere performance of certain rites and observations in themselves. You will recall the Mosaic command regarding the scape-goat. A goat was to be secured, upon whose head the priest would typically lay the sins of the people. The goat was then led far outside the community or camp and there left alone. This, of course, typified the carrying away of the sins of the Jewish people; it is also typical of the Son of God taking upon himself the sins of the whole race, and making his way outside a city's wall and there provisionally losing our sins for us on his cross. Christ has forever outlawed sin's sway. We are all provisionally redeemed souls. He has provisionally blotted out the "handwriting of ordinances" against us, so that if we accept him and embrace his way of life, we shall receive a bonafide writ of "lost sins."

Yes, life is made up to a great degree of lost things. Men are lost, possessions are lost, hopes, ambitions and courage are lost, friends are lost, opportunities are lost, powers and possibilities are lost. But there is in life a principle of recovery. The lost may be found. Jesus taught us that, and he is the One who came to find us. And when he came, he showed us how we might find ourselves again, and thereby find him. And strange as it may seem, he taught us that in order to find ourselves we must lose ourselves. In a great divine and unique sense he found himself by losing himself on his cross. And as it was necessary to make the Captain of our salvation perfect through his

(loss), how much more we, who are human and the creatures of sin.

Dear reader, have you found yourself? Can you say with that poet, George Matheson:

"I lay in dust life's glory dead,—
And from the ground there blossoms red
Life that shall endless be."

The Quiet Corner

... "That we may lead a quiet and peaceful life in all godliness and honesty."—1 Tim. 2:2.

By
REV. WATLER E. ISENHOUR
Cherryville, North Carolina.

WHY MARTYR THE EVANGELIST?

For many years there has been a very strong sentiment growing against the evangelist and evangelism. Perhaps pastors are more to blame for this than any other class of people. Thousands of pastors won't have an evangelist in their pulpits. They absolutely oppose the evangelist. Why? Well, there are two reasons. First, is the financial reason. Too many pastors are afraid the evangelist will hurt him and his church, financially. However, the true evangelist helps, rather than hurts, financially. We have seen this through the years. The finances of many churches and pastors would be greatly increased if they would have a real evangelist to hold a revival. Thousands of churches are down, not only spiritually but financially, because they need a real revival.

The second reason why many pastors oppose the evangelist is because he knows some of his members don't like to be told of their hypocrisy, worldliness, ungodliness, crookedness and wickedness. They want to flirt with the world, dance, run to the ungodly movies, drink their dopes, beer, wine and liquor, and live to gratify the flesh; therefore they don't like the evangelist because he denounces all such and tells them they are going to hell. The pastor caters to his worldly members and shuts the evangelist out.

Why martyr the evangelist? Why kill him, financially, because he tells you the truth? Why bar him out of your pulpit when God has called him to evangelism? Why discourage him by ignoring him, by turning a cold shoulder to him, by starving him, or by discouraging him? God calls men as evangelists just as he calls men as pastors. When you oppose a real evangelist you oppose a man of God. It is a serious thing. Your church needs a revival no doubt. Maybe many of your members are not living right. They need to be aroused, alarmed and dug up. Give the godly evangelist a chance; he will do you good and not harm. It is pathetic to see thousands of churches spiritually dead, or dying, and then many of our evangelists without meetings, ready and anxious to preach and win souls, but absolutely shut out by the pastors and worldly, ungodly members. God is going to hold you responsible.

I know an evangelist today who is a dynamo of energy, zeal, truth and power, but the big churches of the land won't engage him for a revival, regardless of the fact that he is a mighty preacher and soul-winner. He denounces hypocrisy, card-playing, dram drinking, the picture shows, dancing, adultery, pride, worldliness, evil, sinful wicked pleasures which tens of thousands of our big churchmen engage in, therefore instead of engaging him for a revival they hate and persecute him, fight and oppose him. Many of the pastors of the big pulpits are absolutely his worst opponents. They realize he denounces their modernism, and the sin and wickedness of their congregations, therefore they had rather martyr him than hold him up. Churches are dying, absolutely, for just

such revivals as he holds. Some of our denominations that once were tremendously in favor of evangelists and had such powerful revivals, have fought the evangelist until they are spiritually dead. They never have revivals, and many of them wonder why it is. Some of you will never have another real revival until you repent deeply before Almighty God, get forgiveness and throw open your doors to God's evangelists.

Camp Meetings—Eventful Occasions.

The opening of a holiness camp meeting is always an eventful occasion. We always stand upon the threshold of tremendous things. There are certain things we always expect, and are never disappointed. One thing is sure: God never fails to be with a camp meeting where the full Gospel is faithfully preached by faithful men, and we know just as well now as we will know ten days from now that God is going to give victory. We know that during these ten days numbers of people will be saved and sanctified wholly, and the people of God will make great advance in Divine things.

Our hearts are always very solemn on an occasion like this, for we know that the gospel that will result in the salvation of scores of souls and the sanctification of believers will always result in the damnation of those who reject the truth; and just as certain as people are going to be saved and sanctified, there are those whose destiny will be settled and fixed for eternal woe. The camp meeting will result in fixing the destiny of some souls. It is always the case where there is a real conflict, a real engagement, and a real victory. There are those who receive their last call and have their last opportunity. They say "No" the last time, and reject the Lord Jesus Christ for the last time and turn away to eternal night.

It is not at all uncommon for people to go to hell very soon after the close of our meetings, our camps, or conventions. Sometimes before the meetings are over people come to the end of their opportunities, and lie down and die and go to hell. I am tremendously impressed there are those who feel light and frivolous about the whole matter. But I want to say their coffin may be in the undertaker's store now, the spade that will dig their grave may be already made. The camp will not only make Heaven rejoice and save souls of those who will be saved, but harden the hearts of those who reject the truth.

These days will be days when God will favor his people. He will let Heaven down. He will make this a Heaven on earth. The fact that he does, increases our responsibilities and gives opportunities which, if we do not improve, will never return, and will result in awful things in the future.—*Pilgrim Holiness Advocate*.

The Call of God's Kingdom.

LESTER WEAVER.

Zacchæus could have had himself excused from meeting and hearing the Master that day in Jericho, had he chosen. But if he had failed to come out that day, he would have missed his last opportunity of ever seeing and hearing Jesus. Many people are learning that money-making is not half so important as they thought. Something in the life of Zacchæus had taught him a lot of common sense, even before that great day in his life when he met Jesus.

The Rich Young Man had come inquiring, "Good Teacher, what shall I do to inherit eternal life?" He wanted eternal life, he wanted to inherit it—that is—get it by inheritance—not work it out. And he was looking for something just for himself. There can be a world of selfishness in the quest of the Rich Young Man. But of Zacchæus we are told: "He sought to see Jesus who he was . . . And he ran on before, and climbed up

into a sycamore tree to see him." Something wonderful has always happened to the person who has sought, as Zacchæus did, to become acquainted with Jesus. Think of that big business man and prominent attache of the Roman government running and climbing a tree and getting himself laughed at by the contemptible populace, that he might be sure to get close to Jesus as he passed and see him and hear him talk.

Jesus always goes home with the man who makes the effort in the crowd to see him that Zacchæus did. When men run on before and climb trees to see him, Jesus always says to them: "Make haste and come down; for today I must abide at thy house." And that was the greatest single day in the life of Zacchæus. Up till then he had been a wealthy gatherer of taxes for the Roman government. On that day he began to be a mighty force in the extension of the Heavenly Kingdom.

Zacchæus did not dodge the question inquiring what bit of mere legalistic righteousness he could acquire and thus become an heir of eternal glory. He wanted to see Jesus. He wanted to get right himself. So it came just as naturally as day follows night for him to say: "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore him fourfold." This was a glorious contrast to what happened just back down the road when the Rich Young Man had gone away sorrowing and holding on to his cash. Zacchæus was straightening out all the crookedness of his past life and giving his goods to promote Kingdom Extension and rejoicing in the conscious approval of the Lord of heaven and earth.

If any reader of these lines thinks that this same thing will not work today, just try it. Make good the wrongs you have done others. Apologize and restore. Then open up your heart and let Jesus Christ come in and become Lord and Savior. Put yourself and your possessions at his service for the evangelization of your local community and the world. Do in everything just as he says. You may become as ridiculous in the eyes of your acquaintances as Zacchæus did when he ran ahead and climbed a tree to see Jesus, but a great and abiding joy will come into your heart and you will become a power in the building up of God's Kingdom.

That sublime scene closed with the following words from Jesus: "Today is salvation come to this house." Conviction had come upon other members of the house of Zacchæus and they were giving themselves to Jesus. The one hope of a home that has been wrecked by the godlessness of father and mother is for this same father and mother, at the risk of being ridiculed by their worldly neighbors, to seek and find Jesus Christ, and consecrate all to him and to the service of his kingdom. The startling changes wrought in them by being born into Christ's Kingdom will win their children to Christ, if anything will. But for these things to happen the parents must let the quest for meeting and knowing Christ become the passion of their lives.

Greater Love Hath No Man.

A most fascinating story of a young man from Baltimore spending his vacation in the Virginia mountains, where he was trying to gather material for a Civil War story. He fell in love with the daughter of one of the warring families, was shot by a mountaineer, but recovered.

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OUR CONTRIBUTORS

Rev. Paul S. Rees, D. D.	Rev. L. R. Akers, D.D., LL.D.
Rev. W. S. Bowden	Rev. O. G. Minglehoff, D. D.
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Rev. Andrew Johnson, D. D.	Rev. Walter E. Isenhour

(Continued from page 1)

pure heart, to consecrate one's self wholly to the Lord, to receive the definite baptism with the Holy Spirit and to go forward joyfully trying to live a life of faithful service, trusting in the keeping power of the Lord. I wish we could increase the holiness camp meetings into three or four times the number we now have, and in this way, bring the gospel of full salvation to multitudes of people.

Palestine.

We clip the following from the public press, which we think will be interesting to our readers who failed to see the matter. With the spirit of persecution in various nations against the Jews, it looks as if all nations might agree to give Palestine to the Jews. Why not let them have it, live in peace, improve and develop the country, which they are capable of doing, establishing commercial relations with nations of the world. The prophecies of the Old Testament contain many promises to the Jewish people of a final restoration and peaceable residence in their ancient homeland.—Editor.

Jerusalem, June 10 (UP).—Need for the establishment of a Jewish state over all Palestine and Transjordan was emphasized by Prof. Benjamin Akzin, late of Boston University and now representative of the Zionist anti-partitionist organization in an interview here.

Akzin came from London expressly to fight the partition scheme before the partition commission. According to Labor Zionists, the organization he represents is a fascist body.

"Palestine is too small to be divided economically and strategically," Akzin declared. "Zionism is a serious attempt by the Jewish people to solve the problem of the Jews by establishing in Palestine a Jewish state large enough to absorb the surplus Jewish population from the whole world. The suggested area, which is only 1-20 of Palestine and Transjordan, never can do that, but must leave the Jewish problem virtually as it is."

MINORITIES SEEN.

"The Jewish state proposed by the Royal Commission would have a strong irredentist Arab minority, while the Arab state would contain a similar Jewish minority. This

would make peace between Arabs and Jews virtually impossible.

"Such a proposed Jewish state would be an enclave in the midst of surrounding Arab states and its position would be untenable politically, economically and strategically. The proposed area for the Jewish state already is as densely populated as Germany, so the immigration envisaged by those in favor of partition would be a physical impossibility.

MANDATE PRAISED.

"This already is shown by the fact that the number of Jewish immigrants allowed into Palestine during the next half year is only 800, which figure is based on the estimated maximum absorptive capacity of the area to be included within the proposed state.

"The Jewish state, which is necessary for world well-being, can be achieved by carrying out all the provisions of the Palestine mandate, which is perfectly operable, given the goodwill and sympathetic spirit on the part of officials charged with its execution. All Jewish religious organizations are opposed to bartering away the Jewish birthright to the Holy Land for a mess of pottage."

Indian Springs Holiness Camp Meeting.

The forty-eighth annual meeting of this greatest Southern Camp will be held this year, August 11-21, at the camp ground one mile from Indian Springs.

Last year's meeting was conceded by all leaders in the work to have been the greatest in the history of the camp, both as to attendance and spiritual results. From more than half of the states, and from three foreign countries the multitudes assembled, and the Lord met them in gracious power.

We are sometimes asked why the people come from far and near in large numbers for this meeting. To all who are familiar with this camp ground and its work, this is no enigma. Only those who hear of it are puzzled. For their benefit I mention some of the factors which constitute its drawing power:

First. Its location: It is situated midway between Macon and Atlanta in "The old red hills of Georgia." The Southern Railroad, one of the South's great trunk lines, is just a mile away. One of the main highways north and south borders it on the east, and other leading highways are easily accessible. Adjoinning it on the South is Indian Springs, one of Georgia's beautiful parks, and one of the popular watering places of the South. Here every summer many people come for their health.

Second. Its Exceptional Service in Spiritual Things: Its ministry through the years have been the outstanding holiness preachers of the world. This year we present Dr. H. C. Morrison, Editor, Educator, and Evangelist; Dr. Paul S. Rees, one of the most gifted of the young holiness preachers of America; Dr. Z. T. Johnson, Educator, Executive Vice President of Asbury College, and one of the strong young evangelists of the country. Twice Bishop Arthur Moore of the Southern Methodist Church has been with us, and will be with us again when his world duties will permit. It has the greatest daily prayer meeting I ever saw. Its glorious gospel singing is unsurpassed. Its exceptional opportunity for soul-winning is inspiring. Its Young People's work is truly great. The work with children is a delight to all who attend. Its Christian fellowship is such as you rarely see. When it grips you, it is hard to forget.

Third. Its Management: The Board of Trustees is composed of twelve men, preachers and laymen, who have the experience of holiness. It has been the policy of the Board through the years of its history to hold our endeavors along all lines to the one end and aim of "Spreading Scriptural Holiness over these lands." Not that we do not esteem as

important other phases of scriptural truth; but holding this as our policy, we find less friction resulting. The work is interdenominational, and the Board has uniformly discouraged all proselyting, come-out-ism, and the like, and to encourage all Christians to stand loyally by their own churches. We have found it also wise to hold expenses for entertainment during the meeting to the minimum that will insure satisfaction, health and efficiency in the work. "Come thou with us and we will do thee good."

Making the Bible Real.

MRS. H. C. MORRISON.



HE failure to make the Word of God mean all it can, and was intended to be to us, comes from a failure to take it for what it says—literally, really, and practically. The question of "Faith," when solved, makes all other questions solvable.

The "faith chapter," the 11th of Hebrews, informs us as to how the men who brought things to pass during their eventful lives, accomplished such marvelous feats. In the first place, we are told that "Faith is the substance of things hoped for." That is, if we have faith, we are sure of that for which we long and desire. In another place we are assured that, "According to your faith, so be it unto you."

Upon one's faith hinges our realization. And we are told that, "Without faith it is impossible to please God." Thus we see that the foundation of all our activities is faith, and without this foundation, a spiritual structure will be impossible.

Some one, in writing upon this most important subject says:

"The Bible is not a 'dead letter,' but spirit and life. When I kneel in my devotions before the Lord of heaven and earth, I spread out before me the Word, by which he hath said I am to be judged at the last day; and conscious that it is only the Spirit which iridited the Scriptures that can give them life-giving energy, I wait only on God, humbly believing that

"God is his own interpreter,
And he will make it plain."

"Every promise of God, as one hath said, is worth more than a mountain of gold. I search as for hidden treasure, to know what promises are suited to my condition, knowing that such are given to me, because Christ hath purchased them for me, and all the promises of God in him are yea and amen. The designs of God are frustrated, and his name dishonored, if I refuse to call them mine, and to claim the proffered benefits, after being by the Spirit brought to sustain this character in answer to the intercessions of Jesus."

Faith is the power which brings things to pass. It has been the propelling force that has "framed worlds, offered acceptable sacrifices, prepared the ark, offered up Isaac, preserved the lawgiver, subdued kingdoms, stopped the mouths of lions, turned to flight the armies of the aliens, received the dead to life, endured cruel mockings and scourgings, wandered about in sheep skins, in deserts, and in mountains, and in dens and caves of the earth." In view of all these things which were endured by the sons of Faith, we are exhorted to "lay aside every weight, and the sin which doth so easily beset us, and to run the race that is set before us, looking unto Jesus the author and finisher of our faith."

Yes, to simply take God at his word, believing without the shadow of a doubt that, "What he has promised he is able also to perform," brings us into our inheritance as it is

in Christ Jesus. If the sinner will confess his sins, upon the authority of God's word, "He is faithful and just to forgive his sins," which if he believes with all of his heart, will bring him to realize the salvation from all his past transgressions. If the believer will present his body a living sacrifice, holy, acceptable unto God, placing his all upon the altar for time and eternity, and believes the promise that "The altar sanctifies the gift," he may have the assurance that his heart is cleansed from all sin. Then after we have walked into these experiences, we shall have to continue the walk of faith in order to claim victory over the world, the flesh, and the devil, for "This is the victory that overcometh the world, even our faith."

So it is faith, first, last, and all the time. But we must remember that faith can only be exercised as we "trust and obey," walking in all the commandments, blameless. Seeing that so much, yea all, depends upon our faith, let us pray with the poet,

"O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe!
A faith that shines more bright and clear
When tempests rage without:
That when in danger knows no fear,
In darkness feels no doubt."

The Plain Account of Christian Perfection.

This booklet by John Wesley ought to be read by the millions of Methodists who are being united into one body of Methodism. If the publishing houses of the church, bishops, presiding elders, district superintendents, and pastors would undertake to sow this pamphlet throughout Methodism, get the people to reading, thinking about and praying for a deeper work of grace, a genuine spiritual experience, a clean heart; in a word, get the people to hungering and thirsting after righteousness, we have the promise of Jesus-Christ that such people shall be filled with righteousness. Take united Methodism seeking a clean heart, and what a shedding and separation would take place. Bridge parties would be abandoned and prayer meetings would be crowded. There are very few preachers who, if they should become earnest seekers for a heart from sin set free, would hold on to their expensive, filthy tobacco habit. A deep desire for holiness leads to outward cleansing from all of those things that are out of harmony with holiness. Those who would have pure hearts must cleanse their hands, their mouths, their pockets, their business. There are outward cleansings that men must perform if they would have God cleanse them from all inward sin.

The Pentecostal Publishing Company has just brought out a large edition of these interesting booklets of John Wesley's "Plain Account of Christian Perfection," which you may secure at 15 cents per copy, \$1.50 per dozen, 100 copies for \$10.00. Brother, sister, friend, if you want to start a stir in your church; if you want people to think, read and pray and become deeply interested in their own Christian life and experience, send \$10 to The Pentecostal Publishing Company and hand this pamphlet out to a hundred people in your congregation, and you will be delighted at the interest it will create. The need is great. God cannot help us do nothing. He will no doubt, help us do something, if that something is done in genuine love for Christ and our fellowbeings. Order some copies of "Christian Perfection" today, and begin to sow them down. H. C. M.

H. C. Morrison's Slate.

Central Holiness Camp Meeting, Wilmore, Ky., July 21-31.
Eaton Rapids, Mich., Camp Meeting, August 1-7.

Indian Springs Holiness Camp Meeting, Georgia, August 11-21.

Mt. Sequoyah, Ark., Camp Meeting, Aug. 23-September 1.

Brownsville, Tenn., Sept. 4-14.

"Wisdom From Above" For The Altar Worker.

E. WAYNE STAHL.

"A book among a thousand," this is what I found myself saying as I read "Samuel Logan Brengle's 'Portrait of a Prophet.'" (National Headquarters, the Salvation Army, New York City). This biography written by Clarence W. Hall—of one of the most successful soul winners and advocates of Bible holiness whom recent days have seen, is a feast of rich things. For fascination and helpfulness it is exceptional. It will immensely pay every preacher to read this book.

One chapter, "Sanctified Sanity," reveals how wonderfully the Holy Spirit guided Commissioner Brengle in dealing with seekers for the experience of the second blessing. It also shows how he overcame the prejudices of those who were opposed to holiness.

Another chapter is also quite practical, in making us see how the Commissioner met the delusion of those who teach that "the gift of tongues" is the one infallible sign of the baptism of the Holy Spirit. His triumph here is a precious lesson in spiritual strategy and tactics.

That chapter entitled, "Penitent—Form" is full of "excellent counsels in wisdom and knowledge" for those who deal with seekers at the altar. What were the methods here which, through the grace of God, resulted in his helping multitudes to experience the truth as it is in Jesus?

The biographer writes, "The dramatic hour is on. Souls are bared. The great transaction between man and his God is under way. Here the streams of life are changing their courses. Being altered are characters, destinies. Being settled, once and for all, are old scores between man and God, and man and man. The penitent-form is shrouded in an atmosphere now like that of a surgeon's operating room, now like that of the drawing-room of father's house when the prodigal returned. Condemnation, contrition, confession, mingle their voices with supplication, gladness, shouts of victory. Hallelujah! is a word frequently heard as the penitents 'come through.'"

As Commissioner Brengle deals individually with those kneeling at the altar he does not make the conditions easy for those seeking to enter the kingdom of God. He insists that before God will pardon there must be the willingness to make restitution, to redress all wrongs. "Neither is holiness to be found in a desultory fashion; one must put away all un-Christlike things, forgive one's enemies, consecrate one's self wholly to God, claim in steadfast faith his promises."

Since many penitents are not always clear as to what they want or are ignorant as to the way of salvation, his first effort is to get them to state just what their difficulty is and what they are seeking.

One thing that distinguishes his work at the altar is the constant quoting of Scripture. Indeed the most of his counsels to seekers are Bible verses. So familiar is he with the Holy Writings that there is no case for which he does not have a promise exactly fitted to the particular need.

And patience characterizes Brengle's altar activity. If there is some one who is having a hard time "getting through" he will tarry with the stubborn or perplexed one until triumph comes. He does not appear in a hurry to get the work over with. In unusually desperate cases his "faith is the victory that overcomes" obstinacy or ignorance or despair.

Yet he does not overdo his counseling. "He is anxious that seekers at the penitent-form be not bombarded with too much human advice." He wrote to a fellow-worker, "Give people at the penitent-form the opportunity to listen to God's voice. We must not hurry people into the Kingdom there. Give God a chance to deal with them."

In making the altar call at the close of his sermon he did not resort to cunning devices in order to get folks to respond. He laid no traps. At the same time he could be as "wise as a serpent" in saying to needy ones, "Be ye reconciled to God." The myriads whom he guided to pardon or purity constitute "a cloud of witnesses" to the effectiveness of his Spirit-directed methods.

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is the title of one of the very best books of religious fiction we have had to offer our readers. The incidental occurrences in this story revolve around the thought of God's plan for the life of his children. This is a wonderfully helpful book to place in the hands of a young man or young woman. It is deeply religious, and the romance of Bruce Gregory and Janice Moore, their surrendered lives and happy service for the Master, makes interesting reading. Fine for a birthday or graduation gift, and most excellent to place in the hands of some young person who is unsaved. Price \$1.00. Order of HERALD Office.

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One will have a more kindly feeling toward the Jews after having read the story and seen how completely beautiful Edith St. Clair surrendered her life to Christ and the arduous task of trying to present her Christ to the Jews. There is a thread of romance woven through the story and Miss St. Clair finally becomes the wife of a Christian Jew with whom she is determined to press the work. The price is only \$1, and it is a book young or old will enjoy. Don't miss getting a copy to read and lend or give away. THE HERALD office furnishes it.

Wesley's Plain Account of Christian Perfection.

You will want to circulate some of these splendid little books at this time. Price, 15c each, \$1.50 per dozen, or \$10.00 per 100.

Pentecostal Publishing Company, Louisville, Ky.

OUR BOYS AND GIRLS

BEN, THE SHEEP DOG.

Ben stood still, his ears cocked, his nose in the air. A long, shrill whistle had come across the field. He knew that whistle; it was his master's. One moment more he paused, then off like a streak of lightning, and Ben's black form vanished through the grass and bushes.

Ben was a sheep dog. Although not much more than a pup, he looked as though he might be a good dog. Every movement, every line of his body, told of the good blood that flowed in his veins. He was clever, quick, and ready to work. As a puppy he liked nothing better than to round the hens in the farmyard. As he grew bigger, he would steal away into the fields and give the sheep a bad half-hour while he herded, chased, and rounded them up to his heart's content. But Ben had one bad fault, and this made him of little use to his master.

Two minutes after the whistle had called him from the farmyard, Ben was away down by the burn, fetching the sheep from the furthest corners of the fields. His master stood and watched him, now calling, now whistling, until the sheep were well up towards the pens. Here Ben stopped and throwing himself down on the ground, refused to move any further. His master called, whistled, coaxed, but all of no avail. Ben had brought the sheep so far, but he would take them no further. This was his big fault, and though he looked a fine dog, he was not much use.

There was another dog, said Ben's master, at the sheep-dog trials who did the same thing. It did so much of the work, and then lay down. It halted half way, and lost its place and the prize.

There are boys and girls like Ben, the sheep-dog. Boys and girls who will go so far and no further, and in doing so miss life's greatest opportunities, and life's greatest prize.

There are boys and girls who go to the Sunday school to learn about Jesus. They repeat their text every Sunday, and perhaps they get a prize for regular attendance, but they never take Jesus as their Savior. There are boys and girls who attend children's meetings and listen to the story of Christ's death upon the Cross to save them, yet who never receive him as their own Savior. They like the hymns, and choruses, and the stories they hear, but they are not prepared to respond to the call of the Lord Jesus and give their lives to him. Like Ben, the sheep-dog, they will go so far but no further.

There are some boys and girls who say they love the Lord in their hearts but who are afraid to let their love for him be seen. Afraid lest their chums should tease them, afraid of being laughed at. They will go so far but no further.

A dog who does only half his work and then lies down is of little value to its master. Boys and girls who go so far and no further for Christ are of little use in the world. Christ wants those who will go all the way, who will follow him gladly, and be faithful and obedient to him in all things.

"Savior, while my heart is tender
I would yield myself to Thee,
All my powers to Thee surrender,
Thine, and only Thine to be.

"Take me now, Lord Jesus, take me,
Let my youthful heart be Thine;
Thy devoted servant make me,
Fill my soul with love Divine."

So, boys and girls, don't be like Ben, the sheep-dog, and stop half way—all the way with Christ and for him.
Marian M. Bridges.

Dear Aunt Bettie: Please let a Georgia girl join your band of happy boys and girls. This is my first time to write and I hope to see it in print. I've been taking The Herald about a year and enjoy it very much. I am happy serving Jesus. I was saved and

sanctified in a revival a year ago conducted by Rev. B. G. Carnes, of Wilmore, Ky. I belong to the Free Methodist Church at Rockmart. I am seventeen years old. Who has my birthday, June 10? I have blue eyes, light hair, weight 103 pounds, five feet, three inches tall. If I have a hobby, it's going to church, prayer meeting and Sunday school. Inez Hooper, 469 Clearwater St., Rockmart, Ga.

Dear Aunt Bettie: May I slip in again for just a little while? I am by no means a stranger, as I have written several previous letters, which have been published on page ten. I am thinking of how much I love Jesus, and of how much more he loves me. Why shouldn't I love him, when he saved and sanctified my soul, and when he keeps me by power divine! Blessed be his name forever! I wish it were possible to tell all that Jesus means to me, but as it is not let me say that Jesus is my all in all. He satisfies my every longing, and meets my every need. I am twenty-one years of age, have brown hair and eyes. I am especially interested in music and poetry, being a composer of both. Enclosed is my testimony in poetry form, which I pray may bring each of you into a closer relationship with the One who means everything to me.

"I Know He Is Real."

I wish I could tell it—how wondrous is He
Who once died on Calv'ry, and now lives in me!
I cannot describe it, just how I now feel,
But glory to Jesus! I know He is real!
The doubts are all settled; I'm His, yes, all His,
The great love of Jesus, how boundless it is!
It fills me and thrills me, and makes my heart glow,
I've joy in His service as onward I go.
His presence is with me, His Spirit abides,
He saves me and keeps me and always He guides,
He sanctifies wholly. O, praise the dear Name
Of One who throughout ev'ry age is the same.
A full "yes" to Jesus I've said in my soul,
His precious blood covers, His grace makes me whole,
I love Him, adore Him, in woe or in weal—
O, praise Him forever! I know He is real!

Mary Willie Cheser,
Bloomfield, Ky.

Dear Aunt Bettie: Will you please give room for another Kentucky girl to join your happy band of cousins? I have been a reader of The Herald for some time, and like it, especially page ten. I am a member of the Methodist Church and go to church most every Sunday. I am seventeen years of age, five feet, and eight inches tall, have brown hair, brown eyes, and medium complexion. Who has my birthday, April 25? My hobbies are reading, writing and music. I also like pen-pals, so cousins, please write to me and I promise to answer all letters received.
Ollie Mae Davidson,
Ellington, Ky.

Dear Aunt Bettie: Will you permit a Virginia girl to join your happy band of boys and girls? I am fourteen years of age, and have long, wavy hair, blue eyes and fair complexion. I love music. I play the guitar and violin, but I love the violin most and some day I hope to be a real violinist. I also love reading. This is one of the foremost things by which people may gain knowledge, but they surely do not gain anything by reading trashy literature, such as True Story Magazines, but if they read good books it is a great help to them. Mother and Dad have furnished the library in our home with good

religious books, books that are worthwhile. They try to look after our spiritual as well as our financial needs. I will always admire them for it and more so as I grow older, but it seems as though people do not appreciate good mothers and fathers until they are gone. Well I would like to write more, but if I do, I will be able to fill the whole of page ten, so come on boys and girls and you that are interested in music and write to me. I have a few snapshots. Will send one to first one to write me.

Jeanette Combs,
Rt. 2, Box 50, Jetersville, Va.

Dear Aunt Bettie: Will you please let a Nebraska girl join your happy band of girls and boys? I am sixteen years old, have dark brown eyes, medium brown hair, and a fair complexion. I am five feet, two inches tall, and weigh 115 pounds. I was saved over a year ago. Our pastor is Rev. Chester Anderson. I am glad that so many young people are living for Christ. I would appreciate letters from boys and girls who love Jesus. I like music. I can play the piano. I am a Senior in Lynch High School. I am going to study to be a nurse when I graduate. I don't take The Herald, but my friend does. She gives them to me to read, and I enjoy them very much. Pray for me that I may be a bright and shining light for Jesus.
Maxine Grimm,
Ft. 1, Lynch, Neb.

Dear Aunt Bettie: I am a little boy eight years old. I would like to join your happy band of boys and girls. I have dark hair, dark eyes and dimples. Mother takes The Herald and I enjoy reading page ten. I love to go to Sunday school. Our pastor is Rev. T. E. Harper. This is my first letter to The Herald and I would like to see it in print.
Roy Cohlmeier,
Richview, Ill.

Dear Aunt Bettie: Will you let a girl from Tennessee join your happy band of boys and girls? I am eleven years old. I am in the seventh grade and I have brown eyes and blond hair. We take The Herald and I certainly enjoy reading it. I am a Christian and belong to Bethel Baptist Church. I go to Sunday school every Sunday. Our pastor is Rev. G. M. Camp. My hobbies are reading, playing the piano, and riding the bicycle. I would like to receive letters from many parts of the U. S., so let the letters fly to Gloria Jean Mays,
Rt. 1, Pinson, Tenn.

Dear Aunt Bettie: I praise the Lord that he has saved and sanctified me wholly. How happy I am in the Lord tonight. He is such a wonderful Savior. How wonderful it is to serve the Lord and have him as our companion each day. I am so glad that the Lord brought me here to Sunnyside Bible School, Freeman, So. Dak., for I know it is his will. We surely have some blessed times together here in our Sunday services and Tuesday night missionary and prayer service. God surely has met with us many times. I hope to be out in the service for my Lord singing and pointing lost souls to the Lamb of God. God bless all the readers of this page and I pray that this little testimony might prove a blessing to some one who needs uplifting. Glad to receive letters from readers of page ten.
Helen Hubin,
Sunnyside Bible School, Freeman, S. D.

Dear Aunt Bettie: Just called to renew my subscription to The Herald and while here I desire to pay you, Dr. Morrison, the cousins and Herald Family a short visit. I was introduced to The Herald in 1912 by Rev. J. J. Smith from Kentucky, whom our pastor, Rev. J. G. Craig, secured to hold a meeting for our church at Pleasant Hill. It was a most wonderful revival and it was during the meeting that I received the baptism of the Holy Ghost. As I look back over those past years I wonder if I'd been able to have withstood the storms of opposition and worldliness both in the church and out to this most wonderful doctrine and experience, if it had not been for the gospel messages brought to my heart and life through the silent pages of The

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Herald. I endorse the principles and doctrine of The Herald one hundred percent. I wish I could hear Dr. Morrison preach. I walked four and a half miles a number of years ago when Dr. Morrison was preaching for Rev. W. A. Tetley in Kansas City, Mo., to hear his message over the radio, and the static was so bad we could not hear a word. I wish it was possible for Dr. Morrison to have regular appointments on the air for his thousands of friends would highly appreciate his messages.

My first letter to the cousins was printed Feb. 9, 1821. I posed as a bachelor boy and received mail from a number of writers and among that number I found some very interesting correspondents that remain as pleasant memories and I still have them on my prayer list. I finally found a helpmate and we have the finest boy in the world. He is seven years and in the second grade in school. We live on a farm and near a country church and school where we belong and attend Sunday school and church. To my old pen-friends, should you chance to read this letter I would be much pleased to hear from you. To all the writers to The Herald I want to thank each one for your gospel message which give me strength and inspiration to go on. May the Lord bless and prosper the entire Herald Family, is my prayer.
Joseph E. Hahn,
Advance, Mo.

Dear Aunt Bettie: I would like to have a letter printed on page ten. I am a boy nine years old. My birthday is May 25. Who is my twin? Mother takes The Herald. Father is dead and I am the oldest child in the family. I have one sister and two brothers. For pets, I have a dog named Spot. I am in the second grade. I like to go to Sunday school. My mother is my Sunday school teacher. My cousin had a letter printed on page ten and my mother also had one printed.

Willie Erwin Wardrip, Jr.,
Rt. 2, Brandenburg, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little boy seven years old. Who has my birthday, Feb. 5? I have blue eyes and light hair. I am in the first grade. I have one sister and two brothers. My father is dead and mother and we children live alone. Mother bought us a ten-acre farm. I like to go to Sunday school. My Sunday school teacher is Miss Mattie Lee Benham. Who can guess my middle name? It begins with H and has five letters in it.

James H. Wardrip,
Brandenburg, Ky.

FALLEN ASLEEP

GOSSETT.

Professor C. P. Gossett was born and reared on a quiet farm in the country side near Norris City, Ill. He was converted from the rambling life of a circus clown and called into definite religious work as an evangelistic singer. In order to prepare himself for efficient service in his chosen field of labor he came to Asbury College about 1915 and took a special course in music and other studies. He was a gifted baritone soloist and a great songleader. For more than twenty years he devoted his strength and talents to the glorious work of evangelism. During his career he sang for many leading evangelists and pastors—for such men as Dr. H. C. Morrison, Dr. Charles Weigle, Dr. J. W. Carter, Dr. E. T. Adams, Rev. Charlie Dunaway, Dr. R. L. Russell, Rev. W. E. Thomas, Rev. John Tilton, Rev. E. K. Pike and others. He also sang in Homer Rhodeheaver's large choir in some of the Billy Sunday campaigns. He was also a great camp meeting singer. His clarion tones carried many choirs to success in soul-stirring music. He sang for the writer more than for any other evangelist. We were associated in forty evangelistic campaigns, covering a vast territory in twenty states of the Union. We had many great times and fine seasons of fellowship together in the work of the Lord. Nature endowed him with a strong, robust body and he was a good mixer, and a wonderful campaigner. In memory's ear we can hear the resounding music of many of the great gospel songs he used to sing to the multitudes! A great sorrow came into his life which doubtless shattered his health and shortened his days.

We knew his father and his brothers and sisters of Norris City. They all dearly loved "Claude," as they called him. He had a host of friends scattered over the country. We recommended him to Rev. John S. Hackett, Haddonfield, N. J., for his last series of meetings. He and Hackett wired me to come to Camden, N. J., to conduct a dedicatory revival in the new Tabernacle. I shall always regret that I was unable to go. Dr. J. W. Carter went and held the meeting. During the campaign Brother Gossett suffered an heart attack. He was taken, at the close of the revival, to the Camden Hospital and treated by two heart specialists and attended by two nurses. But despite all efforts of medical skill he gradually grew weaker. His nephew from Illinois came and drove him in an ambulance back to his old home town. In a few weeks the final summons reached him and he heard the "Golden Bells" ring a royal welcome and went to his eternal reward to await his loved ones and fellow workers. He has joined the "Choir Invisible." Let us all be prepared to meet him just inside the "Eastern Gate" over there!

"This wonderful dream is a secret of grace,
And I would that this secret you knew;
I dreamed that at last I shall look on his face
And know that my dream will come true."

Andrew Johnson.

HARDEE.

Annie Elizabeth Smith Hardee was born September 15, 1869, near Many, La., the next eldest daughter of Mr. and Mrs. G. L. Smith. She was converted in early life and joined the Methodist Church of which she had been a consistent and faithful member ever since. She was married to J. H. Hardee, October 15, 1890. To this union were born eleven children, three of whom preceded her to the heavenly home. Those who remain to mourn her going are her husband and eight children, three sisters, and four brothers.

On Mother's Day, May 8, 1938, our own precious sister, wife and mother departed this life for that beautiful home beyond the skies. What we have lost is Heaven's gain. The mother of eleven fine children was no easy task but no mother loved her

children more dearly and tried to rear them to be Christian men and women. She was converted in early life and in later years heard sanctification preached. She walked in the light and the Holy Spirit came in his sanctifying power and filled her soul. She was a woman of great faith and prayer. She knew to whom to go for help to fight life's battles and struggles.

She loved the camp meetings and always found some way to attend. The Lake Arthur camp near her home where she attended every year, will miss her influence and presence this year. Holiness became the rock upon which every issue and interest of her life were built. Upon this rock she carved a life of intercession, wondrous in its scope. Prayer was her wealth, her largest share of stock within a life full of demands. Likewise, prayer was her joy, her greatest pleasure. Having found "The narrow way within the highway" it was therein she tried to rear her children. The mysterious links of suffering, grief, separation, disappointment, death, illness—all these did not separate her from the love of God. They served as a chain to anchor her more solidly to the Rock, Christ Jesus.

"Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker
She will not need them again.
Into heaven's mansion she's entered
Never to sigh or to weep.
After long years with life's struggles
Mother has fallen asleep.

"Near other loved ones we laid her,
Low in the churchyard to lie,
And though our hearts are near broken,
en,

Yet we would not question why.
She does not rest 'neath the grasses'
Tho' o'er her dear grave they creep,
She has gone into the kingdom,
Mother has fallen asleep.

"Rest the tired feet now forever,
Dear wrinkled hands are so still;
Blasts of the earth shall no longer
Throw o'er our loved one a chill.
Angels through heaven will guide her,
Jesus will still bless and keep;
Not for the world would we wake her—
Mother has fallen asleep.

"Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended
We shall again be with you.
This helps to quiet our weeping,
Hark! Angel music so sweet!
He giveth to His beloved,
Beautiful, beautiful sleep.

Her devoted sister,
Mrs. S. S. Sloneker.

JAIL-WORKHOUSE SENTENCES FOR INTOXICATION IN WASHINGTON, D. C.

Fifty-six per cent of all the commitments to the District Jail and Workhouse in 1937 (9,945 out of 17,5833) were for intoxication. The physical act of taking a drink of alcoholic beverages, whether in a public drinking place or in the home, was the first step that led to the stigma of penal sentence and enforced association with criminals in more than half the commitments, if it did not lead to the actual commission of a crime, as in killing an individual while driving "under the influence" of intoxicants.

Arrests for intoxication numbered 19,081 for the fiscal year ending June 30, 1937, of whom 9,945, or 52 per cent were committed to jail. The question of transfers of prisoners from the jail to the District Workhouse at Occoquan is interesting. Since 1932 the number of such transfers has increased each year until it is now nearly half of the total commitments. Thus, in 1932, 23 percent were transferred to Occoquan; in 1933, 21 percent; in 1934, 34 percent; in 1935, 35 percent; in 1936, 44 percent; and in 1937, 47 percent. Very short sen-

tences, generally under 15 days, are served at the jail, but if the sentence is from 15 days to a year, the prisoner is usually sent to Occoquan. This would seem to indicate that sentences for intoxication have been increased in length in recent years and that nearly half of them in 1937 served more than 15 days.

It appears that a larger number of those arrested for intoxication in Washington are being dismissed or fined instead of being committed to jail than at any time since 1931. The percentage of those arrested for intoxication who were committed to jail was 48 percent in 1931; 64 percent in 1932; 79 percent in 1933; 55 percent in 1934; 56 percent in 1935; 54 percent in 1936; and 52 percent in 1937. Overcrowded conditions in all District of Columbia penal institutions may account in part for the lesser percentage sent to jail.

The daily population of the jail has gradually increased until it reached 642 in 1937, the highest in the history of the institution. This is in spite of the fact that the total commitments were less than for the previous year, but duration of stay is not regulated by the jail. The average population has been as follows for the past seven years: 1931, 460; 1932, 482; 1933, 558; 1934, 565; 1935, 603; 1936, 586; 1937, 642.

Yes, Dr. Morrison,

I want to send THE HERALD from now until January, 1939, to the Jail, Hotel, Hospital and Barber Shop at a cost of only \$1.00 for the four.

GOD'S MODE OF SPEECH AND SOME OF HIS COMPENSATIONS.

My father and mother had two methods of approach and speech to as children at home. They could love and speak tenderly and kindly or they could correct and speak quite alarmingly. Either was legal.

Jesus said that his kingdom was not of this world. He said that "the kingdom of God cometh not with observation, but is within us." If his kingdom is within our hearts his voice will be heard within us. He has two approaches to us and two modes of speech. The kind and loving way, and the stern and correct way. Either is legal and is for our good. We wish to talk to him and we wish him to talk to us. If we listen within the secret chambers of our hearts we can hear that still small Voice and it will set us aglow and set us right.

One morning recently I went up town to get the mail. At the time I was financially hard pressed. I thought I could get some sympathy from the mailbox, but no, not even an advertisement or a dun. Just an old empty mailbox. While I was going up town I met a very dear little boy. I knew all the children in the town and they knew me. This little fellow had bought a little penny box of candy-coated peanuts. As he went by me he gave me three of those peanuts with a spirit very free and willingly. O, that wonderful spirit of mutual friendship, especially of little children. I wondered why those peanuts were given me, for you know I was going to the mailbox and was broke and needed a lot of sympathy.

When I arrived at the postoffice I saw a dog lying right by the door. I happened to know the dog. It belonged to another very dear little friend of mine. As I neared the postoffice I heard my friend's merry little

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voice. When she spied me she said, "Well, I didn't know you were in here." With a few words of cheer for her I left the postoffice. I was rather despondent about the empty mailbox and went back up the street saying to myself, "This has been a trip for nothing." And just then the incident of the peanuts came to me. And then I knew God had paid me well for that trip, with three little candy-coated peanuts, a dear little boy and his spirit of friendship, and liberality, and, yes, too, a sweet little girl. Gold and silver are not always God's finances.

Rev. F. M. Roberts,
Clay City, Ill.

Religious Novelties.

Scripture Text pencils with the scripture, "Seek ye first the kingdom of God," and with a little design, "Jesus Never Fails." They are only four inches long, with eraser and the point inclosed. White celluloid barrel. 10c each, \$1.00 per dozen. PENTECOSTAL PUBLISHING COMPANY
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, B. ACKSHEAR, GA.

Lesson VI.—August 7, 1938.

Subject.—Ruth: Adventurous Faith.
—Book of Ruth.

Golden Text.—Thy people shall be my people, and thy God my God. Ruth 1:16.

Practical Truth.—Faith toward God and devotion to him and his people are pleasing to God and will bring a reward.

Places.—Land of Moab and Bethlehem.

Introduction.—We have not so much as a clue to the authorship of Ruth, nor do we know anything definite as to the time it was written.

The purpose for which the book was written is a mystery. Perhaps the author had no definite purpose in view except to relate a good historical story. He did that much and did it beautifully. It remained for others to select the pivotal point of the story and to draw their own conclusion from it. We find that in Ruth's remarkable statement to Naomi. When Orpah kissed her mother-in-law goodbye and went back to her own people, she walked into heathenish darkness, but Ruth's conduct will stand the test of time. Here it is: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." Our Golden Text is too short. It should have taken in this entire passage to be memorized by pupils and teachers.

Naomi and her husband and sons must have done some fine work in their home. When the two boys married Ruth and Orpah, heathen girls, and brought them into the home, it did not seem likely that the girls would so soon be drawn from heathenism to worship the true God; but Naomi herself did not seem to be very clear in her religious belief when she entreated the two daughters-in-law to return to their own people and to their own gods—idols, of course. Ruth's faith seems to have surpassed that of her mother-in-law, although she probably hardly thought of faith in its true sense; yet she was willing to risk her all in going to Bethlehem with Naomi.

I am not sure that the term "Adventurous Faith" gives us a true picture of Ruth's heart condition. The chief motive that moved her to accompany Naomi back to her homeland was perhaps nothing more than an undying devotion. Certainly it was not what we would term saving faith in Jehovah; although her short speech to Naomi is one of the gems of Jewish literature.

We cannot understand these old-time people any further than we are able to divest ourselves of present day facts and influences, and assume for ourselves the viewpoint of the characters we are studying. Missionaries find the same trouble nowadays in dealing with heathen people. Stanley Jones made this attempt in his "Christ of the Indian Road." How well he succeeded can only be seen by persons conversant with Indian life and character. Dr. Young J. Allen

of China, said to me one day in figurative language: "Mingledorff, you will find some vines growing in this country that you will think you understand, but you will never understand them until you have dug back several thousand years to find their tap-roots."

Comments on the Lesson Text.

6. Then she arose with her daughters-in-law.—She was preparing to return to Bethlehem of Judah, her native land. Some years previous to that time she, with her husband and two sons, had gone to Moab on account of a terrible famine that was raging in Palestine. Her husband, Elimelech, and the two boys had died after the boys had married Ruth and Orpah, and the three widows were left in their loneliness. Naomi heard that once more they had had rain, and that there was bread in Canaan; so she decided to leave the two young women in Moab and to return to her own land.

7. So she went forth out of the place where she was.—The daughters-in-law started with her, but before they had gone far, Naomi stopped and advised them to return to Moab. She thought it would be best for them, and that perhaps they might find husbands among their own people. The distance from Moab to Bethlehem was at the longest, not more than fifty miles, but that was some distance to travel over a rough country on foot.

8. The Lord deal kindly with you.—We would term that a sort of benediction. There was no question about its sincerity. The Lord had cared for her and she was committing her daughters-in-law into his hands as best she could.

9. That ye may find rest.—The expression means simply that they might find husbands among their own people.

10. Surely we will return with thee unto thy people.—Both daughters-in-law had determined to go to Bethlehem until Naomi advised them to go back to their own people; whereupon Orpah changed her mind.

11-13. In these verses we have Naomi's beautiful speech to her daughters-in-law, but it was perfectly natural in the uncouth society of that day. They thought what they pleased and said what they thought, and nobody cared anything about it. I was surprised at the plainness of speech among the heathen in China years ago when I was a missionary in that land. It was a bit shocking to us Americans, but we soon became more or less accustomed to it.

14. They lifted up their voice, and wept again.—This is a thrilling picture. Orpah is kissing her mother-in-law goodbye, while Ruth stands near looking on with tearful eyes. She has settled the question and will not even return to bid goodbye to her heathen relatives.

15. Thy sister-in-law is gone back unto her people, and unto her gods.—Naomi uses this as a basis to induce Ruth to return also.

16. Entreat me not to leave thee.—Naomi's entreaties were useless. Ruth was a determined character, and as far as possible she had settled her future life. Comment on Ruth's

speech would be useless. It would only muddle things.

The conduct of Naomi must have been beautiful to so completely win these daughters-in-law. She was an ideal mother-in-law, who completely captivated the two younger women. Ruth's fine decision rests on the life of Naomi. Of course there was a mutual sympathy between her and Ruth, because they had both suffered together on account of the loss of their husbands. This may have had much to do with drawing them into a mutual love.

The aftermath of Ruth's decision is as interesting to us as the decision itself. According to the old Jewish custom landed inheritance could not be lost. The story is told beautifully. Ruth's husband had owned a piece of land somewhere near Bethlehem. Naomi seems to have had control of it, and wanted to sell it, but it could be sold only to a relative of the former owner. At that juncture, Boaz, as by divine providence, comes on the scene. Ruth gleams in his barley field where he meets her and courts her according to Jewish custom. But there was a nearer relative than Boaz, whose right superseded his. Like a true gentleman, Boaz informs this other man of the situation, and gives place to him. But Boaz, as we say, was playing with a card up his sleeve, so he told the gentleman that the day upon which he bought the property, he would have to marry Ruth, according to custom. Whereupon the other man said he was not in condition to marry. That sent a shout of joy through the heart of Boaz, for he had fallen in love with Ruth and wanted to make her his own wife. This brought Ruth into the line of progenitors of Jesus Christ, probably the highest honor that could have been conferred upon her, a blessed reward for faithfulness.

Read carefully the entire book so as to get the story before your mind.

PERSONALS.

Rev. T. P. Roberts has recently closed his eleventh revival, two in Illinois, three in Kentucky and six in Ohio. There were about 200 professions, a large number uniting with the church. He leaves soon for Nian-gua, Mo., for another meeting, and will close the conference year with a meeting with Brother Scott at Harrington Chapel. His son, Paul, has been with him almost the entire summer, using his saxophone and guitar in addition to leading the singing.

Last Sunday evening we closed our Holiness Tent Meeting sponsored by the "Whosoever Prayer Band," made up of God's elect saints. It was an old-fashioned holiness meeting where the Holy Spirit led in all the services and dug the diamonds out of the rough. I never preached to more attentive listeners. The people are hungry for Bible Holiness and God set his seal on the meeting from the first service. I am open for calls, and can be addressed 301 S. 10th St., Evansville, Ind.—C. C. Davis.

We recently closed a very fine meeting in the First Methodist Church, Mitchell, Neb. The Rev. O. D. Hoagland is the pastor. We were with Brother Hoagland last year in Ainsworth, Neb., in a great meeting. The meeting was a success from start to finish. The pastor and his good wife had made hundreds of personal



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calls and had prepared the way. I have never assisted a more capable and helpful couple in meetings. Bro. Hoagland had charge of the music and children's work and I did the preaching and young people's work. The long altar was often filled with earnest seekers and prayed through to victory and a fine group of fifty taken into the church. The meeting reached all classes. The Sunday school and Epworth League doubled as a result of the meetings. The District Superintendent, Dr. Prouty, was with us many times and added much to the success of the campaign. We are at this time in Southwestern Texas with my old friend Harry Huscher in a fine meeting in the Evangelical Church. The Hartselle, Ala., camp meeting is next, beginning July 21st. We expect to have a great camp and see many old and new friends. By a slip in a date we have the last two weeks in August open. Wire or write me at my home, 116 Forest Ave., Lexington, Ky.—J. B. Kendall.

The six holiness churches of Marion, Ind., namely, the Nazarene, the Pilgrim Holiness, and the four Wesleyan Methodist churches, sponsored a twelve-day union revival in the Marion Coliseum, May 11-22. The special workers were Dr. Warren C. McIntire, evangelist, of Wilmore, Ky., and Prof. Byron Crouse, songleader. The attendance was fine throughout the campaign. On the last night there were approximately twelve hundred people present. Many people heard the Gospel in song and sermon who had never been inside a holiness church. The influence of the meeting was good and many false ideas which some in the general public had concerning holiness and the holiness churches were corrected. The mayor of the city was a hearty supporter of the revival. The special workers were well received and there was excellent co-operation from the people of the community. The entire group worked enthusiastically with their president, the Rev. Melvin Snyder, and perfect harmony was the spirit of the campaign.—Amos M. Jackson.

We wish that every Christian might join The Nebraska State Holiness Association in praise to God for the way he visited our 66th annual camp meeting on the State Fair Grounds, Lincoln, Neb., June 17 to 26. The Spirit of God was present and

our hearts rejoiced to see the altar filled with earnest seekers. We praise our heavenly Father because he is a prayer-hearing and a prayer-answering God. Shouts of victory were heard and praises to the Lord for deliverance from all that was wrong in their lives. Our hearts were moved with gratitude and thanks for such consecrations as we were privileged to see. Our evangelistic workers, Rev. F. Lincicum and Rev. Roy Adams, came filled with the Spirit of God. They blessed our hearts with cheer and we wished we might have them come back every year. The Long Quartet lifted us to the heavenlies. Plan and pray to be here with us next year.—R. M. Dillworth, Sec.

A HOLINESS CAMP MEETING

Sponsored by The Kansas Conference of The Free Methodist Church.

The Kansas Conference of the Free Methodist Church has, since 1918, held a camp meeting in connection with its annual business session. In 1923 arrangements were made looking towards the purchase of grounds for the use of this annual camp meeting crowd. The outcome of this effort was that The Eureka Electric Amusement Park came into the possession of the conference. What was formerly a "Dancing Pavilion" was converted into a dining hall and dormitory. The merry-go-round building was easily transformed into an auditorium. Since the summer of 1924 this has been the scene of great spiritual uplift and delight to those who attend this annual "Feast of Tabernacles."

There are about fifteen acres of natural grove, splendid shade, running water from laboratory-tested wells and a sanitary sewer system. Board is at a common table, co-operatively supported. A moderate registration fee is charged. This fee is made a low figure with the understanding that each person attending will help in the labor necessary to maintain the camp.

August 11-21 is the date of the meeting this year. Rev. C. V. Fairbairn, conference superintendent, is in charge. Rev. Fairbairn is a minister of wide acquaintance in the holiness ranks. His writings have appeared in most of the holiness periodicals. He is a preacher of acknowledged ability. Bishop Ormiston is to be in attendance and will occupy the pulpit as frequently as his official duties will permit. Church officials representing the various interests of the denomination will be in attendance. These men are preachers of outstanding abilities. Their ministry will add to the attractions of the occasion.

The privileges of the camp are open to all. Those interested in promoting the teaching and experience of Holiness are urged to be in attendance. The camp is four miles West of Manhattan on Highway 40. Camp equipment may be arranged for by corresponding with Rev. R. E. Fisher, 1219 North Franklin St., Junction City, Kansas.

Edward C. Lindley, Pres. Camp Meeting Committee.

RED ROCK CAMP MEETING.

Red Rock Camp Meeting, oldest camp of its kind in the Northwest, closed its 10th annual session on Sun-

day, July 10, in glorious victory. The camp met this year for the first time at Mission Farms, on Medicine Lake, ten miles northwest of Minneapolis, Minn. Instead of the customary ten days, the camp continued for two full weeks.

At the opening service on Monday evening there was an attendance of 500 people. In the afternoon and evening on both Sundays, simultaneous evangelistic services had to be conducted in the Tabernacle and Chapel in order to take care of the crowds. The Cleveland Colored Quintette was in charge of the music and on Quintette night more than 3000 people were on the grounds.

The full time evangelists were Dr. Paul S. Rees and Dr. John R. Church. Bishop F. D. Leete was with us for one week and ministered most acceptably. Dr. Iva D. Vennard was in charge of the Young People's Meetings, and Miss Julia Hibbard led the Children's services. All in all, close to 300 knelt at the camp altar for either pardon or cleansing.

Mission Farms on Medicine Lake is a delightful place to hold a camp meeting. Great multitudes of people drove out from the Twin Cities to hear our evangelists preach a glorious full salvation and also to hear the Cleveland Colored Quintette exalt the Christ in inspired song. God's blessing was upon the financial affairs of the camp, sufficient money being received to take care of all expenses. Hundreds of people came to camp meeting for the first time and will return again next year.

Dr. George G. Vallentyne of Minneapolis, continues as our beloved President. It was the united conviction of the Board of Directors that God is leading Red Rock camp out into a larger ministry of full salvation. To our loving Heavenly Father, who gave us such a successful encampment this year, we offer our thanksgiving and praise.

Rev. Wallace G. Mikkelsen.

It is true that the most important feature of the Aldersgate cultivation is to provide for the continuation of the movement. An indispensable book for this inspiration and aid is "The Romance of The Upper Room." Price \$1. Herald Office.

OFF FOR JAPAN.

Dear Friends: Just a note to my fellow Asburians and to the members of our Herald family to say that we have been accepted for Missionary work in Japan. We are to leave Cades, S. C., September 11th, and sail from Vancouver, B. C., the 17th. We are sailing under appointment of the Board of the M. E. Church, South. Needless to say we are happy to go but as we go there is much to look forward to as well as much to look backward upon.

I owe a debt of love, first, to my Lord. I am unworthy to go as his ambassador; I go as a sinner redeemed through the blood of the everlasting covenant, pleading the fullness of the Atonement. I shall preach this Gospel as I go. I owe a debt of love to Asbury. To me, Asbury is God's greatest institution on earth. I did not graduate from Asbury College, I did from the Seminary, but it is to the old Academy with such men as C. L. Hawkins, and to the College, where I did most of my freshman work, that I owe possibly a larger debt of love for a real foundation in Christ than to any other institution in the world. Through the years I have been different in faith and prac-

taice because of my Christian foundation obtained there.

Then, finally, I am to become the recipient of your trust and confidence as I go where some of you would like to go. Remember us in your prayers and counsel us with your letters; thus you will be investing through us in our promising work among our brethren across the sea; you, too, will have your reward. It would be a blessing to know that some of you will offer a petition at regular intervals in our behalf. We—my wife and four-year-old son—are looking forward to this opportunity of service in the mission field after several years in the pastorate and feel that God will honor his Word through us there, as he has here. Please put us on your prayer list.

Earl V. Best.

HELPFUL BOOK FOR YOUNG PEOPLE.

Rev. Walter E. Isenhour, one of our regular contributors to The Herald, has written a book entitled, "Messages to Young People," which should be in every home where there are young people to be guided in their life work. Brother Isenhour has kindly offered to give to Asbury College almost the entire proceeds of this book, which is a most generous offer and one we appreciate no little. The price of the book is \$1, and may be had of The Pentecostal Publishing Co., its publishers.

Mrs. H. C. Morrison.

THESE LIGHT AFFLICTIONS.

This is "A Bouquet of Daily Blooms," one of those "different" volumes. It is good to get for yourself—and to give to the sick and to shut-ins. It has a page for each day for a month, good for any and every month. A passage from the best of all Books is given in full at the top of each page, and others are quoted or referred to. The comments are practical and helpful to all tried souls as well as those who have bodily ills. How to find good even in that which is commonly counted ill is sensibly suggested. Helpful hints for Christian service are offered here and there. The Exemplar Supreme is exalted. Suggestive prayers are given for each day, not to be read but to be assimilated and used as one's own, for others or for yourself. You can get much for the 25 cents a copy for which The Herald will gladly send you this specially profitable book. Order now; start its ministry in your life and others.

PRAY—AS AFORETIME.

"...and...Daniel...prayed...before his God...as aforetime."

—Dan. 6:10.

All things seemed combined, to o'erthrow me!

Confronting were "images dire"—My ears caught the roar of the breakers—

My face felt the sear of the fire.

My heart sank within me, sore smitten—

My soul sensed the thrust of the sword.

Yet despite all, my faith did not fail me—

"As aforetime—I prayed to the Lord."

Where else could I turn? All earth-pathways

Leading out—bristling barriers

closed!

When Folks are Sick They Like to Be Remembered.

Why not order our Get Well Post Card Assortment as described below? Twelve Post Cards to send to the sick and convalescing. The designs printed by the multi-color process include cheery bunches of bright flowers, blue-birds, quaint little cottages, ships, etc., etc. In addition to the Scripture verses there are such messages as "Sailing Along To The Port Of Good Health," "Hope You'll Soon Be Well," etc. A card from a friend will frequently do more good than many doses of medicine. Price 20c a package of 12. Order Assortment GW.

Where else should I turn? Had not God sworn

His strong Hand would be interposed To save from alarm, and from peril His Own—who depend on His Word? Then what cause for fear? "As aforetime"

I fervently prayed, to the Lord!

Did He hear? Did He care? Did He answer?

Has He ever a trusting heart failed? Has He ever shown aught of indifference

When in terror, a harassed soul quailed

Before the fierce onslaught of peril?

Firm as Truth, His invincible Word!

His ear caught the SOS quickly,

"As aforetime," I prayed to the Lord.

Pray hearken, each soul sore af-

frighted—

Scarce knowing which turn to next

make;

Pray hearken, each soul sore be-

nighted—

Scarce knowing which step to next

take.

Cling close to the God who has prom-

ised:

"Each prayer raised in faith, shall be

heard!"

No matter how hopeless, the out-

look—

"As aforetime"—Pray unto the Lord!

Mrs. A. R. Lawrence.

SMOKING AND OTHER HABITS.

The sub-title of this very practical book, Their Effects and Cures, gives a good idea of the practical information set forth by the author, Frank Leighton Wood, M. D., editor of "Facts of Life" and author of "The Woman Pays." He tells of tobacco, alcohol and opium, the three great narcotics, and their long, well-known relation. He treats the selfishness of users, greed of dealers and general ignorance as causes of prevalence of use of these poisons; of Alcohol and Sudden Death, especially by accidents from dull, drugged brains. A striking question, "Will You Become an Opium Addict?" is well answered. Physicians and Drink, Heart Disease; Smoking and Ulcers, Respiratory Diseases, Effective Efficiency and Delinquency, and on Woman's Sex Life, Health, Longevity and Alcohol, How Overcome the Alcohol Habit and Smoking. All these are presented in a helpful way for parents, individual users needing relief, professionals, doctors and others. Christian workers will find splendid aid in this book. Send at once to The Herald. It will come to you so you can get help to aid others and get them to try its fine suggestions. Price, 25 cents. You can well afford to give several copies. They will do good in many places.

If you and your church have had a heart-warming experience, "The Romance of The Upper Room" will give you further delight. If you have failed to receive this experience this book will point the way. This volume by Fred B. Wyand is just off the Press and may be had from The Pentecostal Publishing Company. Price \$1.

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Miltonvale, Kan., August 5-14.
Houghton, N. Y., August 18-28.

ARTHUR, FRANK E.
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Wichita, Kan., August 18-28.
Gaines, Mich., Aug. 31-Sept. 4.

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Harrisburg, Ill., September—

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Windber, Pa., August 8-11.

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Atlanta, Texas, August 11-21.

BUDMAN, ALMA L.
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CARNES, B. G.
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Tolu, Ky., August 25-Sept. 4.
Laurel, Miss., Sept. 16-25.

CARTER, JORDAN W.
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CHURCH, JOHN R.
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Greensboro, N. C., August 12-27.
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Frankfort, Ind., Aug. 12-21.
Delanco, N. J., Aug. 26-Sept. 5.

DENTON, JOE
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Cheesaning, Mich., August 14-Sept. 4.
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Normal, Ill., August 18-28.

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HUGHES, GUTHRIE
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HUTCHERSON, CY
(Glasgow, Ky.)
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Iberia, Mo., August 15-30.

JOPPIE, A. S.
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Boyne City, Mich., August 19-28.

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Roanoke, Va., August 1-14.
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Portage, Ohio, August 18-28.

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MARTIN, RUTH RUSH
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New Albany, Ind., August 4-14.
Wichita, Kan., August 18-28.

MILLER, JAMES
(958 W. Bellevue Pl., Indianapolis, Ind.)
Portsmouth, R. I., July 29-August 7.

MONTGOMERY, LOYD
(1204 Hulman St., Terre Haute, Ind.)

MULLET, WALTER L.
(733 No. Grant St., Wooster, Ohio)
Wilmore, Ky., July 21-31.
Mt. Vernon, Ohio, August 4-14.

NETTLETON, GEORGE E.
(420 1/2 Melrose Ave., Los Angeles, Cal.)

OVERLEY, E. R.
(3264 Del. Ave., Cincinnati, Ohio)
Scottsville, Ky., July 17-31.
New Albany, Ind., August 4-14.
Richland, N. Y., August 16-18.

OWEN, JOSEPH
(Boaz, Ala.)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, Ohio)
Eaton Rapids, Mich., July 28-Aug. 7.
Wichita, Kan., August 18-28.
Broughton, Kan., August 30-Sept. 11.

PAPPAS, PAUL JOHN
(314 Diston St., Tarpon Springs, Fla.)

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Myrtle, Miss., July 19-31.
New Albany, Ind., August 4-14.

PAUL, JOHN
(University Park, Iowa)
Athens, La., July 24-31.
Mt. Vernon, Ohio, August 4-14.

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICHARDSON, M. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Princeton, Ind., July 20-31.
Pleminsburg, Ky., August 4-14.
Water Valley, Ky., August 18-28.

RIDOUT, G. W.
(162 Yale Road, Audubon, N. J.)
Argentina, Uruguay, Brazil, So. America, July—November 1.

ROBERTS, T. F.
(821 Belview Ave., Wilmore, Ky.)

RUTH, ELLA
(Marksville, La.)
Stafford, Kan., July 21-31.
Atlanta, Tex., August 11-21.

SANDERS, HERBERT W.
(2642 Diamond St., Philadelphia, Pa.)

SCHELL, J. L.
(Song Evangelist, 404 E. Horton St., Bluffton, Ind.)
Springfield, Ohio, August 4-14.
Stoneboro, Pa., August 16-25.

SCOTT, CYRIL E.
Oblong, Ill., till September 1.

STUCKY, N. O.
(Box 43, Ashley, Ohio)
Howard, Pa., August 5-15.

TERRY, THOS. L.
(Preacher and Singer, Roachdale, Ind.)

THOMAS, JOHN
(Wilmore, Ky.)
Okanogan, Wash., August 11-21.

WATTS, EMMA T.
(1400 Fairmont St., N. W., Washington, D. C.)
Locus Grove Camp, Va., Aug. 19-28.

WILLIAMSON, S. H.
(897 Salem Ave., Hagerstown, Md.)
Kenosha, Wis., July 20-31.
North East, Md., August 4-14.
Open—August 14-28.

WILSON, D. E.
(38 Fredrick St., Binghamton, N. Y.)
Ft. Wayne, Ind., July 21-31.
Menden, Ohio, July 31-August 14.
Hopkins, Mich., August 18-28.
Sault Ste. Marie, Mich., Aug. 29-Sept. 14.

WISEMAN, PETER.
(Asbury College, Wilmore, Ky.)
Ontario, Can., July 25-31.
Eldorado, Ill., August 4-14.
Brown City, Mich., August 19-28.
Prescott, Ontario, Can., Aug. 29-Sept. 4.
Canton, Ohio, Sept. 8-18.

Camp Meeting Calendar.

ALABAMA.

Hartselle, Ala., July 21-31. Workers: Rev. O. H. Callis, Rev. J. B. Kendall. Write Mrs. Guy Puckett, Moulton, Ala.

ARKANSAS.

Bexar, Ark., Sept. 2-12. Workers: Rev. E. G. Shewes. Write Vada Lee Beard, Union, Ark.

CALIFORNIA.

Mt. Shasta, Calif., July 17-31. Workers: Rev. Wm. Kirby, Miss Clara Ford. Write Mrs. Olive M. Birch, Mt. Shasta, Calif.

COLORADO.

Denver, Colo., August 4-14. Workers: Rev. Bud Robinson, E. M. Anderson, D. I. Vanderpool, John Mandtler. Write Melza H. Brown, 503 Dela. Denver, Colo.

GEORGIA.

Flovilla, Ga., (Indian Springs), August 11-21. Workers: Dr. H. C. Morrison, Dr. Paul S. Rees, Dr. Z. T. Johnson, Rev. Henry Bennett, Rev. Henry Screws, Mrs. J. M. Glenn, Mrs. Elizabeth Betts, Sneed, Rev. Homer Jenkins. Write J. M. Glenn, Lyons, Georgia.

FLORIDA.

Facil, Fla., August 25-Sept. 4. Workers: Rev. Mason Lee, Rev. H. H. McAfee and wife, Rev. F. W. Kohler, Trevecca Quartet. Write Mrs. Austin Brown, care Clerk's Box, Lake City, Fla.

ILLINOIS.

Bonnie, Ill., August 18-28. Workers: Dr. Virgil Moore, Rev. C. B. Fugett, Prof. John E. Moore. Children and Young People's Workers, Revs. Mary Oliver, May Paul, Pianist, Mrs. Gertrude Hodge. Write W. T. Lawson, Sec. 1205 N. Maple, Benton, Ill. Kampsville, Ill., August 18-28. Workers: Rev. Gene Phillips, Rev. B. and Dorothy Mackey. Write Mrs. J. P. Suhling, Kampsville, Ill.

Normal, Ill., August 18-28. Workers: Rev. F. J. Mills, Rev. J. M. Hames, Boyce and Catherine Pierce, Miss Mary Ann Gundy. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Workers: Rev. Gene E. Phillips, Hilman Barnard, Rev. Della B. Stretch. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Eldorado, Ill., August 4-14. Workers: Rev. Geo. G. Vallentyne, Dr. Peter Wiseman, Mrs. Mary Baker Logan, Mrs. Eula C. Crouch. Write Rev. Jas. S. Dever, Christopher, Ill.

INDIANA.

Fairmount, Ind., August 20-28. Workers: Rev. R. D. Wise, Rev. E. L. Henderson, Rev. Raymond Lewis, Miss Dorothy West, Rev. Clifford Hoover, Rev. H. T. Hawkins, Rev. Noel Winterholter. Write Rev. E. L. Glover, Rt. 1, Plymouth, Ind. Cleveland, Ind., August 26-Sept. 4. Workers: Rev. J. W. Short, C. E. Fugett, John Moore, McKinley Sisters. Write Miss Hansel Williams, Rt. 6, Greenfield, Ind. New Albany, Ind., (Silver Heights), Aug. 4-14. Workers: Rev. J. R. Parker, Mr. and Mrs. E. Clay Milby, Mrs. Kenneth Hutcherson. Write A. A. Stone, 2431 Wallace Ave., Louisville, Ky.

Letts, Ind., July 29-August 7. Workers: Rev. Jack Donovan, D. E. Slack, Wanda Ray Levell. Write Mrs. Bessie Carder, Letts, Ind. Canaan, Ind. (Bryantburg, Camp), Aug. 5-15. Workers: Rev. P. F. Elliott, Rev. and Mrs. Walter Shultz. Write Wesley Bilton, Rt. 2, Canaan, Ind. August 7. Workers: Rev. Nathan C. Beskin, Rev. and Mrs. B. O. Crowe. Write Rev. Vernon Riley, Monroe, Ind. Oakland, Ind., August 26-Sept. 4. Workers: Rev. Lon R. Woodson, Rev. Robt. S. Jones, Prof. Paul and Ruth Johnson, Miss Frances Black, Miss Willa Bond. Write Miss Maude Steele, Oakland City, Ind. Eckerty, Ind., August 4-14. Workers: Robert G. Jones, Rev. Paul Mayfield, Mrs.

Paul Mayfield, Mrs. Pearl Stroud. Write Lizzie McBurney, Sec. Ramsey, Ind., August 11-21. Workers: Rev. Mack Anderson, Rev. Roscoe Jenkins, Edith Rose and Geraldine Shroder, Rev. J. C. Gray, Bloomfield, Ind., Pres. Write Dallam Davis, Ramsey, Ind.

IOWA.

Keokuk, Iowa, August 18-28. Workers: Rev. L. E. Williams, Bates Sisters. Write F. W. Geiselman, Montrose, Iowa. Knoxville, Iowa, July 21-31. Workers: Bishop Witter, Rev. J. W. Payne, Rev. H. W. Landis, Grantham College Male Quartet. Write Mary Wenger, Rt. 2, Knoxville, Iowa. Tabor, Iowa, August 4-14. Workers: Rev. and Mrs. Ray Snow, Mrs. Geo. Robins, Miss Mabel Casler, Rev. J. Lewis Arnold. Write David Rosenstrater, Tabor, Iowa.

KANSAS.

Wichita, Kan., August 18-28. Workers: Rev. John F. Owen, Rev. F. A. Arthur, Rev. Howard Sweeten, Rev. E. Clay Milby and wife, Miss Jean Pound. Write Rev. Jesse Uhler, Clearwater, Kan. Stafford, Kan., July 21-31. Workers: Rev. Harold B. Kuhn, Miss Ella Ruth, Miss Esther Mendenhall, Miss Loda Noell. Write Rev. Susie A. Shauder, 208 S. Keystone, Stafford, Kan.

KENTUCKY.

Aliceton, Ky., August 4-14. Workers: Rev. B. F. M. Fahl, Rev. T. L. Terry, Vaughn Quartet. Write Rev. T. L. Terry, Roachdale, Ind. Wilmore, Ky., July 21-31. Workers: Dr. H. C. Morrison, Dr. Joseph Owen, Rev. John R. Church, Rev. W. L. Mullet, Rev. Phil. Hinerman, Miss Virginia Bird, Miss Emily Evan, Miss Alberta Wells. Write Dr. W. D. Turkington, Wilmore, Ky. Lawson, Ky., August 26-Sept. 4. Workers: Rev. James R. Miller, Rev. and Mrs. R. A. Shank. Write Miss Lela G. McConnell, Pres., Lawson, Ky. Bedford, Ky., (Callis Grove), July 29-August 7. Workers: Rev. C. C. Burton, Rev. S. F. Porter, Miss Pearl Driskell, W. P. Ogden, Pres. Write Mrs. Dudley G. Bell, Rt. 2, Bedford, Ky.

MARYLAND.

Mt. Lake Park, Md., (Mt. Top), August 3-21. Workers: Dr. Harold Paul Sloan, Dr. and Mrs. O. E. Williams and Party, Rev. Dan McNally, Dr. Frank N. Lynch, Rev. J. J. Roy, MacMurry, Mr. Moring Swart. Write Rev. Paul R. Maness, Corinth, W. Va. Monrovia, Md., August 18-28. Workers: Dr. O. H. Callis, Mr. and Mrs. M. V. Lewis. Write Milton Burdette, Monrovia, Md. Denton, Md., July 29-August 7. Workers: Rev. D. E. Snover, Rev. J. H. Philpot, Rev. W. L. Surbrook, Rev. P. F. Elliott, Rev. Robt. F. Conley, Edw. Marshall. Write Rev. H. D. Dukes, Cresfield, Md. North East, Md., August 5-14. Workers: Rev. C. H. Babcock, Howard Sweeten, Rev. John E. Moore. Write Rev. Boyd M. Long, Bel Air, Md.

MICHIGAN.

Gaines, Mich., August 25-Sept. 4. Workers: Rev. Paul Rees, Dr. C. W. Butler, Rev. F. E. Arthur, Miss Eva Clausen, Miss Alma Budman, Mrs. Grace Heneks. Write Mrs. Grace Millard, care Paul Kyburz, Rt. 1, Augusta, Mich. Mt. Pleasant, Mich., July 21-31. Workers: Rev. N. C. Beskin, Prof. and Mrs. H. H. Price. Write Rev. Freeman A. Brunson, Mt. Pleasant, Mich. Romeo, Mich., August 5-14. Workers: Rev. H. N. Dickerson, Rev. F. E. Arthur, Rev. E. S. Patzsch, Mr. and Mrs. L. S. Miller. Write Rev. J. H. James, 19231 Hawthorne, Detroit, Mich. Eaton Rapids, Mich., July 28-August 7. Workers: Dr. H. C. Morrison, Dr. S. H. Turbeville, Dr. John Owen, Rev. and Mrs. Byron Crouse, Rev. Hugh Townley, Miss Leah Brown. Write Rev. Roy V. Birdsall, 1011 Dakin St., Lansing, Mich.

MISSISSIPPI.

Waynesboro, Miss., August 19-28. Workers: Rev. Jordan W. Carter, Rev. A. J. Martin, Miss Ruth James. Write Miss Jessie M. Norton, Waynesboro, Miss., Rt. 2.

MISSOURI.

Kansas City, Mo., July 21-31. Workers: Rev. C. E. Cowen, C. C. Riddle, A. C. Watkins, R. L. Kimbrough, T. J. Hackett, Mrs. Chas. A. Sigle. Write W. L. Armstrong, Ft. Scott, Kan.

NEBRASKA.

Kearney, Neb., August 18-28. Workers: Rev. J. F. Little, Rev. Dwight H. Ferguson, and Cseby Evangelistic Party. Write B. J. Patterson, Kearney, Neb. South Sioux City, Neb., August 4-14. Workers: Rev. O. H. Callis, Rev. John P. Hantla, Rev. and Mrs. John H. Hall. Write Rev. John P. Hantla, care Wall St. Mission, 312 S. Wall St., Sioux City, Iowa. Imperial, Neb., August 12-21. Workers: Rev. H. C. Mardock, Mrs. Elsie McGoughry, Mr. Clem Brown. Write John J. Kitt, Wauneta, Neb.

NEW JERSEY.

Aura, N. J., August 5-14. Workers: Rev. David Anderson, Rev. Lois Richardson, Rev. Carrie Hazzard. Write Miss Edith A. Hicks, Clayton, N. J. Delanco, N. J. (Fletcher Grove), Aug. 26-Sept. 5. Workers: Rev. Geran Roberts, Rev. Z. T. Johnson, Rev. J. Byron Crouse, Rev. Frank Stranger, Miss Phyllis Ogden. Write Edward S. Sheldon, Collingswood, N. J. Cape May, N. J., Sept. 2-11. Workers: H. N. Dickerson, Margaret Kapigan, Flora Sharp. Write Rev. Francis Patterson, 139 State St., Camden, N. J.

NEW YORK.

Freeport, L. I., N. Y., July 27-Aug. 7. Workers: Dr. C. H. Babcock, Dr. Paul S. Rees, Rev. Geo. F. Failing, Prof. R. L. Simpson, Rev. H. Willard Orin. Write Rev. Clifton T. Matthews, 106 Prince, L. I., New York.

Moers, N. Y., July 30-August 14. Workers: Rev. Warren McIntire, F. Lincione, C. E. Hardy, C. P. Hogle, Cecil Thomas, Mrs. Tillie Albright. Write Kenneth F. Fee, Moers, N. Y. Richland, N. Y., August 14-28. Workers:

Rev. Joseph Smith, Rev. E. R. Overley, Miss Janie Bradford, Miss Pearl Humphrey, Henry and Vera Davis, C. B. Remington. Write Mrs. Luella Hunt Johnson, Richmond, N. Y.

Port Crane, N. Y., August 4-14. Workers: Rev. G. Arnold Hodgkin, Rev. Fielding T. Howard, Mrs. Geo. Surbrook. Write Rev. Robt. Dyer, 8 Home Ave., Binghamton, N. Y.

Grand George, N. Y., August 11-21. Workers: Rev. Jas. Miller, Rev. Harry and Cleona Pagan. Write Mrs. O. E. Whipple, Prattsville, N. Y.

Houghton, N. Y., August 18-28. Workers: Rev. John Clement, Rev. G. Arnold Hodgkin, Rev. David Anderson, Rev. C. I. Armstrong, Rev. Jos. H. Smith, Rev. Marion Whitney, Rev. Gertrude Clocksin, Misses Edith and Elizabeth Dilks. Write Rev. C. I. Armstrong, Box 181, Houghton, N. Y.

OHIO.

Findlay, Ohio, August 4-14. Workers: Rev. Arthur L. Vess, Rev. H. M. Couchenour, Mr. and Mrs. Carl Parlee, Mr. and Mrs. Ralph Neuenchwander, Mrs. Robt. French, J. P. Smith. Write Mr. Edgar C. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 4-14. Workers: Rev. John Paul, Rev. John W. R. Church, Rev. C. M. Dunaway, Rev. W. L. Mullett, Miss Janie Bradford, Miss Eva Clausen, Miss Doris A. Carman, Rev. F. A. Shultz, Rev. H. A. Guiler. Write Rev. E. E. Shultz, Box 132, Republic, Ohio.

Sebring, Ohio, July 22-31. Workers: Rev. C. E. Zike, Rev. H. M. Couchenour, Rev. W. H. McMillin, Rev. R. L. Bush, Miss Janie Bradford, Prof. N. B. Vandall, Miss Myrtle Urwin, Mrs. Maybelle Graham, Mrs. Cope. Write Rev. Wm. H. McLaughlin, 1643 Miami Ct., N. E. Canton, Ohio.

Columbus, Ohio, July 21-31. Workers: Dr. J. B. Chapman, Rev. D. I. Vanderpool, Prof. E. Clay Milby, Mary and Joy Latham, Rev. C. A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 18-28. Workers: Rev. T. M. Anderson, Rev. E. H. Stillion, Rev. Chas. L. Slater, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Toronto, Ohio, (Hollow Rock) August 4-14. Workers: Dr. C. W. Butler, Dr. Howard W. Jerrett, Rev. C. E. Zike, Prof. N. B. Vandall, Mrs. Edith Mackey Smith, Asbury Quartette, Mrs. Leah Dunlevy, Mrs. Chas. C. Hanks. Write Rev. M. Roy Smith, Belmont, Ohio.

Lima, Ohio, July 21-31. Workers: Dr. C. W. Butler, Mr. and Mrs. R. A. Shank, J. D. Parker, Pres. Write Fred Conrad, New Hampshire, Ohio.

Circleville, Ohio, August 17-28. Workers: Rev. T. M. Anderson, Rev. E. H. Stillion, Rev. Chas. L. Slater, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Dunkirk, Ohio, August 18-28. Workers: Rev. and Mrs. Otto Davidson, Mrs. Lois Spitzer. Write Mrs. Lois Spitzer, 889 B. Center St., Marion, Ohio.

Galena, Ohio, July 29-August 7. Workers: Rev. C. L. Wireman, Rufus and Ruby Reisdorff, Rev. C. C. Decker, Miss Anna L. Fillmore, John Woodhouse, Paul Roberts. Write Rev. A. D. Osborn, Pataskala, O.

Mendon, Ohio, July 31-August 14. Workers: Rev. D. E. Wilson, Frank Salvador and wife. Write Mrs. Ida Hamilton, Rt. 1, Mendon, Ohio.

West Union, Ohio, August 1-14. Workers: Rev. R. D. Huston, Rev. W. C. Kinsey, God's Bible School Emmanuel Quartet. Write Rev. S. A. Steele, West Union, Ohio.

PENNSYLVANIA.

Clinton, Pa., July 28-August 7. Workers: Rev. C. B. Pugett, Rev. Harry Black, Rev. Burl Sparks, Mrs. Clara Black, Millie Rodenbaugh, Earl Trimbach. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Conneautville, Pa., August 5-14. Workers: Rev. Bona Fleming, Rev. J. M. Hames, Rev. and Mrs. R. A. Shank, Lewis Sisters. Write Commandant Lee Gough, 903 E. High St., Lima, Ohio.

Halifax, Pa., August 13-28. Workers: Rev. Ellis Hummel, Kutch Sisters, Central Penn. Gospel Band. Write Chas. Hummel, Hanoverdale Rd., Progress, Pa.

Reading, Pa., July 22-31. Workers: Rev. C. W. Ruth, Rev. H. N. Dickerson, Rev. Kenneth Akins, Ward Prinz. Write M. L. Dries, Wyomissing, Pa.

Seyfert, Pa., July 29-August 14. Workers: Camp Meeting Committee and preachers of Conference. Write Rev. Ira W. Bechtel Pottsdam, Pa.

Bentleyville, Pa., August 12-21. Workers: Rev. Harry J. Felter, Rev. Harold D. Deiter, Mrs. E. D. Dyer, Mrs. Anna Bowman, Mrs. Dorcas Elliott. Write Rev. Mark H. Bowman, Blain Hill, Elizabeth, Pennsylvania.

RHODE ISLAND.

Portsmouth, R. I., July 29-August 7. Workers: Rev. Jas. Miller, Rev. Chas. H. Stalker, Mrs. Chester A. Smith, Mrs. Robt. Oldrid, Rev. Kenneth L. Akins. Write Mrs. Otto Petersen, 88 Main St., Lonsdale, R. I.

TENNESSEE.

Jamestown, Tenn., July 29-August 7. Workers: Rev. W. J. Crider. Write Rev. E. O. Howell, Jamestown, Tenn.

Louisville, Tenn., August 25-Sept. 4. Workers: Rev. J. D. Saxon and daughter, L. D. Shelton and wife. Write Mrs. Walter D. Fouché, Louisville, Tenn.

TEXAS.

Atlanta, Tex., August 11-21. Workers: Dr. J. L. Brasher, Miss Ella Ruth and others. Write Miss Mary E. Perdue, Atlanta, Texas.

Scottsville, Tex., July 28-August 7. Workers: Rev. I. C. Mathis, Rev. and Mrs. Jack Carter. Write Mrs. O. C. Hope, Scottsville, Texas.

Hallsville, Tex., (Noonday) August 10-21. Workers: Rev. B. G. Carnes, Rev. Otis W. Spinks and others. Write R. P. Dickard, Hallsville, Texas.

VERMONT.

Johnson, Vermont, August 14-28. Workers: Revs. Ellis and Ruth Teasdale, Rev.

L. S. Hoover, Ambassador Male Quartet. Write Rev. John W. Poole, 65 Brunswick Ave., Gardiner, Maine.

VIRGINIA.

Spotsylvania, Va., August 7-16. Workers: Dr. Jordan W. Carter and others. Write Mrs. B. K. Andrews, Spotsylvania, Va.

Wakefield, Va., August 5-14. Workers: Rev. A. J. Fryhoff, Rev. Chas. L. Slater. Write O. M. Cokes, Elberon, Va.

Locust Grove, Va., August 19-28. Workers: Rev. W. B. Cranford, Rev. Emma G. Watts. Write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Onemo, Va., July 31-August 14. Workers: Worthly Spring, Earl Smith and wife. Write W. C. Diggs, Pres.

WASHINGTON.

Tacoma, Wash., August 11-21. Workers: Rufus Reisdorff, J. G. Bringdale, John and Laura Trachsel. Write Mr. Paul M. Mills, E. 48th St., Tacoma, Wash.

Port Townsend, Wash., August 12-21. Write Mrs. W. A. Neville, Star Route 2, Port Townsend, Wash.

Orchards, Wash., August 11-21. Workers: Rev. U. E. Harding, Rev. David L. Fenwick, Wm. Hallman. Write Mrs. Lucy White, 3721 Main St., Vancouver, Wash.

WEST VIRGINIA.

Page, W. Va., Sept. 8-18. Workers: Dr. O. H. Callis, and local preachers. Write S. L. Yeager, Page, W. Va.

WISCONSIN.

Hillsboro, Wis., July 21-31. Workers: Rev. W. D. Correll, Rev. and Mrs. C. I. Armstrong, Rev. Oliver Wilson. Write Rev. J. B. Clawson, Waukegan, Wis.

Oregon, Wis., August 12-Sept. 5. Workers: Miss Jean Hardy, Happy Jubilee Trio, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Bible Park, Oregon, Wis.

Think of it!

You can send THE HERALD to a young preacher, a shut-in, a Sunday school superintendent, and a Teacher, all four of these from now until January, 1939, for 25c each; only \$1.00 for the four.

GREETINGS FROM THE SOUTHERN CONTINENT.

How rapidly months pass! After a few dark days and a hard rain on yesterday we have a sharp piercing cold today, but clear and dry. Much more bearable than the warmer but damper days when the moisture penetrates every crevice. The small oil heater warms up nicely in the home and at meetinghouse no one expects any heated building; it would be so different from what most of them are accustomed to at home that it would be out of place.

On a recent visit to Rosario we both spoke on Sunday night at the new mission in Luduena section. It is a result of the last tent campaign of the season in Rosario. There were about seventy-five crowded into the little hall, mostly grown people, several were forward for prayer at the close. No doubt the Cochran have written of this new work. We think that it is one of the most promising outlooks around Rosario.

Dr. Ridout, who has been in Argentina since May, has brought some helpful messages to our people in different places in Buenos Aires and Rosario. God has also opened to him doors for the preaching of Full Salvation among the Methodists in Rosario and here. These doors were not open to him seven years ago when he first visited Argentina. Many never heard it on this fashion before. A number testify to new blessings received.

Victoria means Victory. It is the name of a town near Buenos Aires—a northern suburb. The tent campaign there, accompanied by stones most every night, resulted in victory and as a result they now have a Nazarene Mission hall. After the meetings we learned that the local priest was responsible for the stones. He told the boys that the evangelists were mild people and would not hit back, so they could throw all the stones they wanted to and the more the better. Some of them however were quite scared when they saw, after a volley of stones, some one emerge from the tent with a long something on the shoulder, to them

INDIAN SPRINGS HOLINESS CAMP MEETING

August 11-21, Inclusive.

WORKERS: Dr. H. C. Morrison, Dr. Paul S. Rees, Dr. Z. T. Johnson for the auditorium services. Rev. Henry Bennett, Rev. Henry Screws, Young People's workers, Mrs. J. M. Glenn and Mrs. Elizabeth Betts Sneed, Children's workers. Prof. Homer Jenkins in charge of the music. For information, write to Dr. J. M. Glenn, Lyons, Ga., President, or Rev. Leonard Cochran, Secretary, Vidalia, Ga.

SILVER HILLS CAMP MEETING

New Albany, Ind., August 4-14

WORKERS: Rev. E. R. Overley, Cincinnati, Ohio, Rev. J. R. Parker, Wilmore, Ky. Song leader, E. Clay Milby and wife. Children's worker, Mrs. J. Kenneth Hutcherson, Louisville, Ky. Address A. A. Stone, 2431 Wallace Ave., Louisville, Ky.

THE OHIO STATE CAMP MEETING.—Camp Sychar.

Mt. Vernon, Ohio, August 4-14.

SIXTY-EIGHTH ANNIVERSARY

WORKERS: Rev. John Paul, Rev. John R. Church, Rev. C. M. Dunaway, Rev. W. L. Mullett, Song Leader for Tabernacle, Miss Janie Bradford, Young People's worker, Miss Eva Clausen, Boys' and Girls' worker, Miss Doris A. Carman, Children's worker, Rev. F. A. Shultz, Song Leader for Young People, Rev. H. A. Guiler and wife, Leaders of Ring Meeting, Ira Gerig, Samuel Walters, pianists. Associate Secretary, Rev. J. J. Adams, Iberia, Secretary, Rev. E. E. Shultz, Republic, Ohio. President, Rev. H. E. Williams, 317 Belmont St., N. W. Warren, Ohio. Vice Pres. Rev. W. L. Mullett, 774 N. Grant St., Wooster, Ohio

MT. HOPE CAMP MEETING

Flemingsburg, Ky., August 4 to 14

Engaged workers: Rev. Andrew Johnson, D. D., Wilmore, Ky., evangelist. Mr. Clarence Whalen, Cynthia, Ky., singer. For information write Rev. W. P. Hopkins, Corinth, Ky., or Rev. M. H. Richardson, Wilmore, Ky.

MOBLEY CAMP MEETING

Water Valley, Ky., August 18 to 28.

Location: Three miles north of Water Valley, Ky. Workers: Rev. Roscoe Jenkins and Rev. M. H. Richardson, evangelists. Rev. Cecil Ogg, singer and musician. Write Mr. J. J. Owen, Fulton, Ky, for information

it was a gun, so they made good their escape. However it was only an iron bar which Brother Suarez used to frighten them off. Pray for the new converts there. One young man who is a cripple and cannot work, is very enthusiastic. His people are against him and threaten to turn him out into the street if he persists in coming to the meetings. At last report he was holding true and comes every possible opportunity.

In April, Easter Friday, although a rainy day, the hall on Gaona Street was full of Nazarenes gathered to witness some baptisms and give the right hand of fellowship to the new converts who after baptism partook of the Lord's Supper for the first time.

Much sickness among our people at present. Brother Marino is recovering from an operation. He is better but not able to take an active part in the work as yet. Pray that he may soon be strong to carry on for God and Holiness. A number of the older people feel the effects of the winter season. Brother Antonio Lopez is taking a step of faith and has begun work on a small addition to his living quarters at the Behring Street Chapel. Plans have been drawn up by a constructor to conform to municipal rules and the foundation is being laid by Brother Lopez and the volunteer help from his congregation.

We are glad to be at the battle front and are looking to God for greater things in the near future.

Yours in Christian service,
Frank and Lula Ferguson.

THE DIVINE INSPIRATION OF THE BIBLE.

This practical treatise is by Arthur W. Pink, author of "The Seven Sayings of the Savior on the Cross," "Cleanings in Genesis," "The Gospel of John," and other helpful books. A pastor wrote that he had just finished a third reading of this work, and enjoyed it greatly. "It is a logical and unanswerable argument for Divine authorship, especially fine for any who have been touched by higher critics. The fourteen chapters treat the

ever new Book; the honesty of the writers; the fulfilled prophecies; significance of types; unparalleled unity; wonderful influence; supernatural power; completeness; indestructibility; verbal inspiration and its truth confirmed in the believing heart. A book to study and to read again and again; fine to lend or give to those who are not firmly fixed on the rock impregnable. Sent by the Herald, for \$1.00 in cloth; 65 cents in paper. Get one or more at once; enjoy the profit and pass it on.

MY ONLY PRAYER.

Rev. Ellsworth Allen.

Jesus keep me, over near thee,
And through life, be all my stay.
I am praying, blessed Savior,
And my prayer shall ever be—
I am needy, Thou art gracious,
Fill me with Thy Spirit, Lord.
Storms of life can ne'er confound me,
While I keep my trust in Thee.

Give me grace and strength, with courage,
And my needful wants supply.
May my visions be of service,
To forever do Thy will.
Make Thy glory light, direct me,
Every day of life I live.
Peace that passeth understanding,
Shall sustain me all the way.

Foes and fears no more alarm me,
Since I've touched Thy garment hem,
And, in grace I'm daily growing
In the Spirit's witness clear.
When I've finished life's short journey,

Bring me home to dwell with Thee.
Over Jordan, into glory;
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